CHAPTER XIV.

PLACES.

Chapter XIV. — Places.

AINÁPUR.

Aina'pur, on the Athni-Kágvád road about thirteen miles south-west of Athni, is a large village with in 1872 a population of 4416 and in 1881 of 4357. The village has a post office and a Government Kánarese school. Outside of the village, to the south near a large pond is the tomb of a Musalmán saint called Pir Káji. In 1639 the French traveller Mandelslo notices it as Eynatour.[1] In 1791 Captain Moor, afterwards author of the Hindu Pantheon, who was then serving with the British detachment which was sent to help the Maráthás against Tipu, describes Ainápur as having a large Musalmán population with several good buildings both in the Hindu and Musalmán styles.[2] In 1842 Ainápur with eight other villages lapsed to the British Government on the death without heirs, of Gopálrav the representative of one branch of the Miraj Patvardhans.[3]

AKKIVAT.

Akkivat village, about twelve miles south-west of Chikodi, was besieged in 1777 by Parshurám Bháu of Tásgaon. Though gallantly defended by two brothers, their death in an assault and the pressure of famine forced its surrender to Parshurám.[4] In 1827 the Kolhápur Chief was compelled to hand Akkivat to the British Government as it was a den of robbers who caused ceaseless annoyance to the neighbouring British villages.[5]

Fort.

In 1842 a committee of inspection described Akkivat fort as a stone fort about 800 feet irregularly square and consisting of bastions and curtains with an unfinished ditch on the north-east and south-west. The defences consisted of twelve bastions of various sizes fit for ordnance and joined by curtains. They were built of uncemented stone work and averaged twenty to twenty-five feet high including parapets all partly out of repair. The fort ditch was most imperfect and only a few feet deep. There were two gateways in the north and in the east. The entrance to the north gateway was flanked by the main work but contained only one weak gate. The east gateway was a small narrow unfinished sallyport made

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[1] Harris' Voyages, II. 129.
[2] Moor's Narrative of Captain Little's Detachment, 300-301.
[3] Stokes' Historical Account of the Belgaum District, 88.
[4] Stokes' Belgaum, 56. [5] Stokes' Belgaum, 82.

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through the wall and easily blocked. The fort had a good water-supply but offered no protection against shells. It was well inhabited and on the sloping earthen mound or glacis on the north and east had a number of straggling houses.

ÁNKALGI.

A'nkalgi, about fifteen miles south-west of Gokák, is a large village on the Márkandeya with a population in 1872 of 2315 and in 1881 of about 2000. Ánkalgi has a Kánarese school, a temple of Lakshmi, and a Lingáyat religious house or *math.* The income of the spiritual head or *svámi* of the house consists chiefly of gifts and offerings from the Lingáyats of the surrounding villages. The *svámi* spends his time in receiving those who come to visit him, and in visiting the chief neighbouring fairs and religious festivals. Ánkalgi was one of four places proposed for the headquarters of the collectorate before Belgaum was chosen on the 9th of March 1838.[2]

ARBHÁVI.

Arbha'vi is a small village on the Gokák-Ráybág road four miles north of Gokák, with in 1881 a population of 806. In 1791, under the name of Aarbyengh, Captain Moor described it as having a beautiful mangō grove enclosing a handsome building and a well ornamented with sculptures in the Kánarese style.[3]

ATHNI.

Athni, 16° 40′ north latitude and 75° 7′ east longitude, about seventy miles north-east of Belgaum, is a municipal town the head-quarters of the Athni sub-division, with in 1881 a population of 11,186. Athni stands on waving ground about ten miles north of the Krishna, on the south bank of a small watercourse which is dry during the hot weather. The old town is ruined and the ditch filled. Two graceful and well built gates ornament the northern and southern entrances to the town. The 1872 census showed a population of 11,588 of whom 10,245 were Hindus and 1343 Musalmáns. The 1881 census showed 11,186, or a decrease of 402, of whom 9724 were Hindus and 1462 Musalmáns.

Trade.

Athni has a weekly market on Sunday and Monday and a considerable traffic is carried on in cattle. The town has about thirty traders chiefly Bhátiás, Bráhmans, Jains, Lingáyats and Márwár Vánis, with capitals varying from £2500 to £10,000 (Rs. 25,000-Rs. 1,00,000). Of the thirty traders nine are independent and the rest are agents of Bombay, Chiplun, Jamkhandi, and Miraj merchants. The chief imports are cocoanuts, dates, dry fish, gunny bags, rice, salt, and sugar from Bombay and Chiplun. The chief exports are clarified butter, cotton, and wheat. During the fair season the exports and imports from and to Athni find their way to Bombay in steamers and native craft by Chiplun and during the rains by rail from the Bársi Road station about ninety miles north of Athni. The town is noted for its wheelwrights and for the making of saltpetre. Besides the sub-divisional revenue and police offices Athni has a municipality, a sub-judge's court, a post office, a dispensary, a library, and six schools. The municipality was established in

Management.

[1] Report dated Belgaum, 5th July 1842.
[2] Stokes' Belgaum, 86. The three other places were Gokák, Manoli, and Murgod.
[3] Moor's Narrative, 266.

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1853. In 1882-83 it had an income of £1253 (Rs. 12,530), chiefly raised from octroi, and an expenditure of £1404 (Rs. 14,040) chiefly incurred in sanitation and on roads and other public works. The water supply is from two reservoirs and fifteen public and ninety-six private wells. Of the reservoirs which are not far to the south of the town one is used for drinking and the other for watering cattle. The drinking reservoir was begun by the municipality in 1865 and finished in 1871 at a cost of £1156 (Rs. 11,560). It supplies drinking water for six months and also acts as a feeder to wells in the town. Of the fifteen public wells six are fit for drinking and nine are brackish. Of the ninety-six private wells, eight are used for drinking. Of the whole number of 111 wells, both public and private, forty-six have steps and sixty-five have no steps. Of the fifteen public wells two, the Modhal and the Kumbhár, are important. The Modhal is thirty feet in diameter and at all seasons of the year contains twenty feet of water. This well was built by the municipality in 1874-75 at a cost of £365 (Rs. 3650). It is used solely for watering cattle. The Kumbhár well, which is used for drinking, contains sweet water and has been recently repaired by the municipality at a cost of £428 (Rs. 4280). The municipal market which was built at a cost of about £727 (Rs. 7270) contains sixty stalls which are let by the year to petty dealers in grain, vegetables, fruit, and cloth. The market days are Sunday and Monday. Besides the market stalls the town has 275 shops where grain and other articles are sold. The dispensary which was opened in 1871 in 1882-83 treated nineteen in-patients and 4952 out-patients at a cost of £134 6*s.* (Rs. 1343). A public garden surrounds the dispensary. The library was built by private enterprise in 1865 at a cost of £150 (Rs. 1500). It is maintained from a yearly subscription of £16 (Rs. 160) and a municipal contribution of £6 (Rs. 60). Of the six schools three are Government and three local. Of the three Government schools two are for boys and one for girls. Of the two boys' schools one is an Anglo-vernacular school to which the municipality makes a yearly grant of £36 (Rs. 360). Athni has the remains of a mud fort, and, within the fort, two mansions or *vádás*, one of which served as the office of the mámlatdár and the other still serves as the residence of a Sardeshpánde. In one enclosure are two temples of Siddheshvar and Amriteshvar and a mosque.

History.

The earliest mention of Athni which has been traced is by the French traveller Mandelslo in 1639 who notices Atteny city as one of the chief markets between Bijápur and Goa.[1] About 1670 the English geographer Ogilby notices Attany as a great trading town two days from Bijápur.[2] In 1675 the English traveller Fryer notices Hattany as a mart town in Bijápur.[3] In 1679 Huttaney was a considerable mart taken from Shiváji by the Moghal general Dilávar Khán who sacked it. Dilávar Khán wished to sell the people as slaves. Sambháji, the son of Shiváji, who some time before had rebelled against his father and joined Dilávar Khán, opposed the suggestion, and, as Dilávar Khán

[1] Harris' Voyages, II. 129. [2] Atlas, V. 247. [3] East India and Persia, 175.

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ATHNI.
History.

paid no attention to his remonstrances, Sambháji in anger left his camp and became reconciled to his father. At this time the English factory at Kárwár had large dealings with Athni which ceased during the disturbances which filled the latter part of the century.[1] About 1720 Athni was taken by Nizám-ul-Mulk the Deccan viceroy.[2] He soon after made it over to his ally the Kolhápur chief, who, in 1730, handed it to Sháhu of Sátára.[3] In 1774 Basálat Jang the governor of Bijápur is mentioned as levying contributions as far as Athni and Miraj.[4] In 1788 Rennell calls its Atoni or Huttany an English factory in the heart of Viziapur.[5] In 1792 Captain Moor calls it Atni a large town well peopled and thriving. It was a place of much trade importing merchandise from Surat, Bombay, Ráichur, and Náráyanpeth in the Nizám's country. The staple export was grain and there were manufactures of silk and cotton robes and piece goods. The town was enclosed by a wall and ditch of no great strength and the stone fort was not worth speaking of. On the north and east the town was entered by fairly well built gates. The chief building was a rest-house about a mile to the east of the town in a grove of trees. It was square and when finished would have room for 500 travellers. There were two handsome and beautifully built gates on the south and the west. They had been built by Rástia to whom the town belonged and were each said to have cost more than £1200 (Rs. 12,000). In the centre of the enclosure was a religious building apparently ancient. It was a Hindu temple with a Musalmán dome. An avenue of mango trees which were planted by Rástia in 1785 led south from the town nine or ten miles to the Krishna.[6] Athni lapsed to the British Government on the death without heirs of the Nipáni chief in 1839.[7]

BÁGEVÁDI.

Ba'geva'di, a large village about ten miles south-east of Belgaum, with in 1881 a population of 4534, has a school and a weekly market held on Tuesday. In 1827 Captain Clunes mentions Bagivaree on the Belgaum-Dhárwár road as a post-runner's station with 400 houses, twelve shops, a watercourse, and wells.[8] About a mile east of Bágevádi is Chik or Little Bágevádi where a copper-plate of the seventh Devgiri Yádav king Krishna (1247-1260) was found in the possession of a weaver. The plate is in three sheets and bears on its seal a figure of the monkey god Hanumán. It is dated the full-moon of *Áshádh* or June-July 1249 (S. 1171). It records, at the command of king Kanhara, a gift of land in thirty-two shares in the village of Santheya Bágevádi in the Hubli[9] sub-division of the district of Kuhundi[10] to sixty-six Bráhmans attached to a shrine

[1] Orme's Historical Fragments, 121, 193; Hamilton's Description of Hindustán, II. 233; Stokes' Belgaum, 43. [2] Stokes' Belgaum, 48.
[3] Grant Duff's Maráthás, 224; Stokes' Belgaum, 48.
[4] Grant Duff's Maráthás, 369; Stokes' Belgaum, 53.
[5] Memoir of a Map of Hindustán, 174.
[6] Narrative, 301-307. [7] Stokes' Belgaum, 87. [8] Itinerary, 71.
[9] As the inscription notices that Bágevádi village was included in the Hubli Twelve, this Hubli must be the modern Mugutkhán Hubli five miles south-east of Bágevádi, not the great Dhárwár Hubli.
[10] The Kuhundi or Kundi district of three thousand villages, a division of the

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BÁGEVÁDI.

of Mádhavdev. The granter is Krishna's minister Mallisaitti living at Mudugal, apparently the place of that name in the Nizám's country on the Bijápur frontier about 130 miles east of Belgaum. The grant is described as having been afterwards ratified by Mallisaitti's son Chaundisaitti who gave this copper-plate in token of confirmation. The copper-plate gives an interesting list of the names of the sixty-six Bráhman donees, several of which are the same as names used at the present day. With each name is given its surname and the name of the family stock or *gotra*, and, in several cases, the names of the fathers of the grantees. Of the thirty-two shares, six Bráhmans get whole shares, forty-two half shares, seventeen quarter shares, and one gets three-quarters of a share.[1]

BAIL HONGAL.

Bail Hongal, about six miles east of Sampgaon, is an old town with in 1872 a population of 9001 and in 1881 of 7806. The town stands on rising ground, in the middle of a large plain or *bail* to the east of a large pond. The town is noted for its breed of bullocks and for its coarse cotton waistcloths and robes. Its position on the borders of the Sampgaon and Parasgad subdivisions gives importance to its weekly market which is held on Friday.

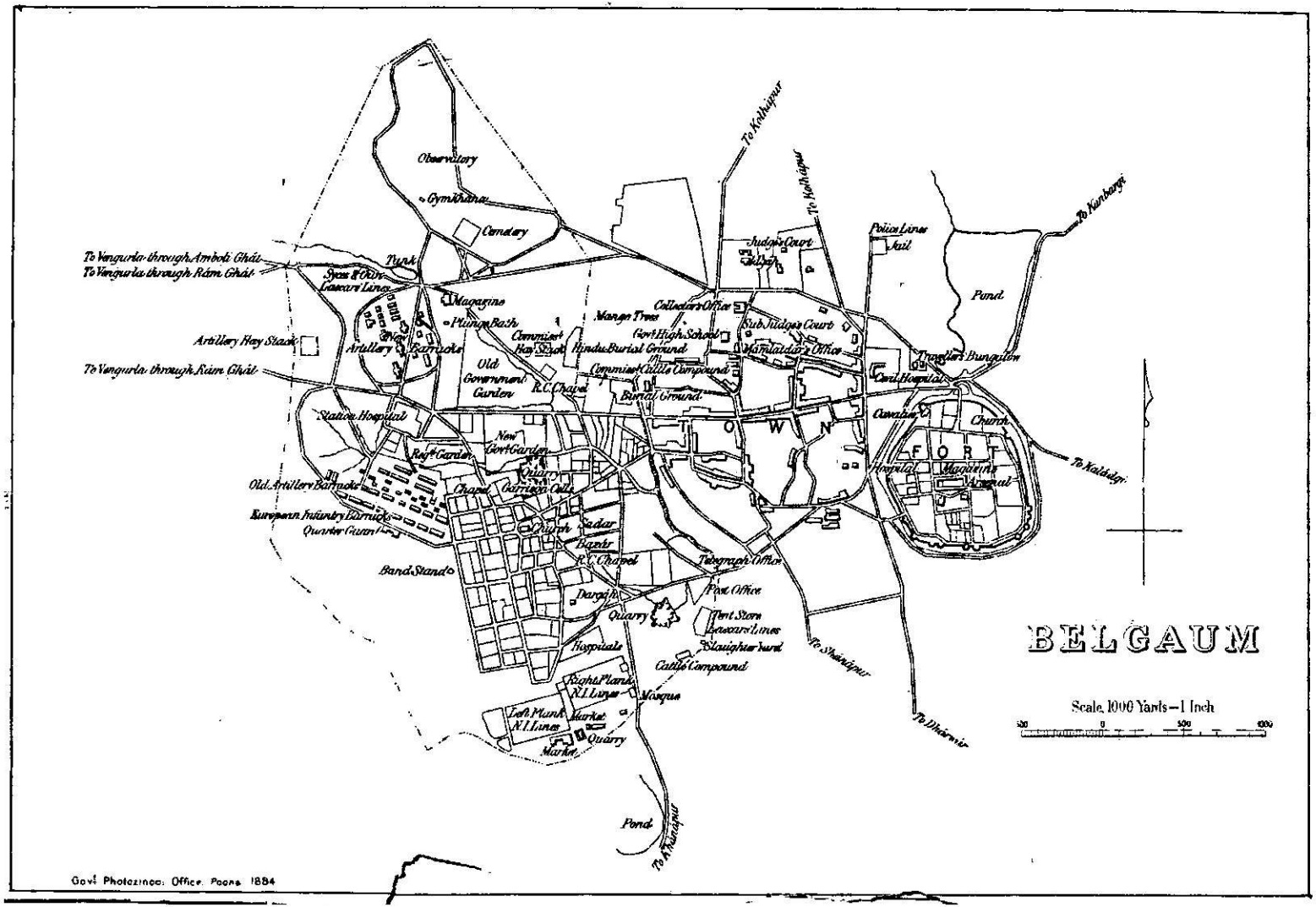
Trade.

Bail Hongal is an important trade centre with about thirty independent traders chiefly Lingáyats, Jains, and Bráhmans with capitals varying from £500 to £10,000 (Rs. 5000 - Rs. 1,00,000). The chief imports are silk and cotton yarn, women's robes and bodicecloths, men's waistcloths and headscarves, and betelnuts molasses and indigo. Silk and cotton yarn are bought in Bombay through agents and brought by steamers and native craft to Vengurla and from Vengurla to Bail Hongal in carts. Women's robes are brought for local use from Gadag in Dhárwár and bodicecloths from Guledgudd in Bijápur and from Hubli in Dhárwár. Betelnuts and molasses are brought from Yellápur in Kánara both for local use and for transport to Sholápur and Bijápur. Indigo waistcloths and headscarves are brought from Madras for local use. Of exports cotton is the chief. It is bought on market days from husbandmen and petty dealers, and also from surrounding villages by local traders and by the agents of Belgaum and Vengurla merchants. It is then sent to Vengurla.

The town has a post office and a branch of the London Church Missionary Society with a Mission house and a chapel. The chief object of interest is an old Hindu temple to the north of the town outside the walls. Though at present used as a Ling shrine and dedicated to Basaveshvar it appears to have originally been a Jain temple. A yearly fair is held in *Kártik* or October-November when about 12,000 people attend. The temple has two inscribed stone tablets of the twelfth century, both belonging to the Ratta chiefs (875-1250) of Saundatti and Belgaum. The first tablet, on

Kuntala province, included the greater part of the Belgaum district and the native states to the north of it and the southern parts of the Bijápur district. Fleet's Kánarese Dynasties, 20 note 1.

[1] Fleet's Kánarese Dynasties, 73; Journal Bombay Branch Royal Asiatic Society, IX. 246-249.



Govt. Photozinco: Office. Poona 1884

BAIL HONGAL.
Inscriptions.

the right front of the temple, has an inscription of seventy-three lines in Old Kánarese characters and language, but the letters are so worn that neither the sense of the inscription nor its date can be made out. The emblems at the top of this tablet are a *ling* and a priest in the middle, with the sun to the right, and a cow and calf with the moon beyond them to the left. The second tablet, now set upright on the left front of the temple, lay in the hedge surrounding the town. It is in Old Kánarese characters and language and has fifty-one lines of about thirty-nine letters each. The inscription is dated 1164 in the reign of the Ratta chief Kártavirya (1143-1164). It mentions a Jain *basti* and probably records the building of this very temple and grants made to it. The emblems at the top of this tablet are in the middle a seated figure of Jinendra, on its right a standing figure full front, with the moon above it; and on its left a cow and calf with the sun above them.[1]

BELAVDI.

Belavdi, about twelve miles south-east of Sampgaon, with in 1872 a population of 3284 and in 1881 of 3160, has an old temple of Virbhadra said to have been built by Jakhanáchárya. The temple has a fragment of an inscription dated 1070 in the reign of the Western Chálukya king Someshvar I. (1068-1077). A yearly fair attended by about 1500 people is held in *Chaitra* or March-April. A weekly market is held on Tuesdays.

BELGAUM.

Belgaum, 15° 52′ north latitude and 74° 42′ east longitude, about forty-five miles north-west of Dhárwár, seventy miles from the coast, 110 miles south-west of Bijápur, and about 200 miles south of Poona is the head-quarters of the Belgaum district and sub-division, and is the chief military station in the Karnátak. The 1881 census showed that Belgaum is the seventeenth city in the Bombay Presidency with a town site of 289 acres and a population of about 23,000 or seventy-nine to the square acre.[2] Belgaum stands from 2100 to 2260 feet above the sea from which in a straight line it is about fifty miles distant. The town stands on one of the laterite hills which form the eastern slope of the water-shed of the Márkandeya river, which flows from south-west to north-east three miles north of Belgaum, and of its feeder the Belári which flows about two miles south of Belgaum.[3] The Belári and its small western feeders drain nearly the whole station as well as the low-lying ground to the south-east which is almost wholly under rice or sugarcane. Excluding the Native Infantry Lines in the south-west, Belgaum may roughly be compared to an isosceles triangle with the fort at its apex; the British Artillery and Infantry Lines along its base about 1¼ miles

[1] Indian Antiquary, IV. 115; Fleet's Kánarese Dynasties, 82.

[2] The exact number is 23,115, excluding 9582 the population of Belgaum Cantonment.

[3] The water-parting of the Belári watercourse is crossed by the Kolhápur road near a bungalow long occupied by Mr. Grey, a former Collector of Belgaum, and hence known as the Collector's bungalow, in the north at a considerable height above the station. On the same line further east is the old double-domed mosque erected in 1561 by Kishwar Khán, the son of the celebrated Asad Khán. (See above p. 371 and below p. 527). The mosque has been turned into the hospital and guard-room of the jail. Near the jail are the Police Lines from which the ground slopes rapidly forming the western boundary of the water-shed of the Turakmatti or One Tree Hill.

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BELGAUM. *Aspect.*

long; and in the centre the Town, the Cantonment, the Commissariat Cattle Lines, and the Officers' and Pensioners' bungalows. The two sides of the triangle are each about 2¼ miles. They include an area of 289 acres, and contain besides the troops a population of about 23,000. Within station limits only the native town in the centre and the cantonment to its west are thickly peopled. The rest of the station is mostly open plain set apart for parade grounds, or occupied by gardens, mango groves, haystacks, and quarries.

The country round Belgaum is hilly, and grows more rugged towards the crest of the Sahyádris which lie about twenty-five miles to the west. Among the hills wind the rich valleys of many feeders of the Krishna which broaden eastwards till they merge into the Krishna plain. From Mahálakshmi hill to the west of the station, Belgaum seems surrounded by low hills. Yellurgad hill, whose height of about 800 feet above the station makes it the chief local landmark, lies about nine miles to the south; Belgundi hill is about six miles to the south-west; Vaijnáth hill, with its well-known Shaiv temple which gives its name to the hill, is about twelve miles to the west; Kákti hill which forms a continuation of the Sutgatti range is about five miles to the north; and the Kanbargi range is about four miles to the north-east. To the east the hills are lost in the high land which rises above the rice fields close to the station. Except the Kákti hill all these hills and spurs belong to the Sahyádri range with typical flat trap tops and level grassy terraces with a few solitary trees. Close to the station are rice fields and grass lands belonging to Belgaum and the surrounding villages. A quarter to half a mile to the south are the Sángli town of Sháhpur and the villages of Hassur and Hassoti, reached either by the Dhárwár, Kapleshvar, or Khánápur roads. Much of the country round is well suited for the manœuvres of infantry, and close to the barracks in the west are fine stretches of plain. But the ground is not suited to cavalry or artillery exercise, as, where it is not rocky, it is full of deep dangerous cracks. Three miles east of the fort, to the north of the road leading to Kanbargi village, is the artillery range, while the British Infantry range is about half a mile to the west of the barracks, and the Native Infantry lines are about a mile further west. Except to the west and south-west, the station contains a large number of fine trees, which, with occasional groves, make the whole town and its surroundings seem richly wooded. The only building which rises above the trees is the Camp Protestant Church of St. Mary's.

Geology.

The raised ground on which the station stands is of laterite and trap. The laterite, or iron clay, which forms a thick layer over the trap, is a porous clayey rock which allows water to pass rapidly through it. Chemically it is composed of peroxide of iron, alumina, lime, magnesia, and silica, and contains twenty-five to thirty-five per cent of metallic iron. The twisted tubes or pores of the laterite are often filled with clay which is readily washed out. Under ground this rock is so soft that it can be easily dug out with a spade, but on exposure to the air it rapidly hardens to stone. It is largely used for building and most Belgaum houses have been built from quarries within the town and cantonment limits. Some wells are cut through forty-five to seventy-five feet of laterite to the underlying trap; in

other places the trap comes to within fifteen feet of the surface. The great Deccan trap series ends a little to the south and east of Belgaum. The thickness of the trap near Belgaum has been estimated at 2000 to 2500 feet. Trap is used for building and crumbled trap or *murum* as road metal.

Soil.

The soil of Belgaum is crumbled laterite two or three feet deep, and black soil which is a mixture of ruined trap and vegetable matter. The crumbled laterite is more or less barren, is heavy and sticky when wet, and during the dry season rises in fine brick-red dust.[1] The black soil is very rich yielding alternate crops of rice, beans, pulse, and sugarcane. In the centre of the town is a large patch of black soil in places at least fifteen feet deep believed to be partly artificial.[2]

Water.

The Belgaum water-supply is entirely drawn from wells cut in the laterite subsoil which are deeper in the north and west than in the south and east. As the water soaks through this porous iron rock it is freed from impurities. Except during the rains, when in some of the dirtiest quarters of the town the surface washings and other impurities have found their way into the wells, cholera in Belgaum is seldom due to bad water. Except in the south-east where the water is brackish and generally fails at the end of the dry season, the Belgaum wells afford a plentiful supply throughout the year.[3]

Ponds.

Belgaum has five reservoirs, the fort or *killyáche tale*, the two Kapleshvars, the Argan, and the Jakirhonda. The fort reservoir, which is the largest, lies north of the fort between the Jail hill on the west and the Kanbargi road on the east. It has an area of about sixty acres and is fed partly by springs and partly by the drainage of the Turakmatti and Jail hills. An embankment along the Kanbargi road to the east of the lake is said to have been built by the Musalmáns. Its water is used for watering the roads and is carried by sluices to fields along the valley to the north of the Kaládgi road. It dries during the hot weather when crops are raised in its bed. On the Nárali Purnima or cocoanut full-moon in August the regimental sepoys go in procession to the lake, worship it instead of the sea, and throw cocoanuts into it. The Musalmáns also drown the Muharram biers on *tábuts* in this lake. The two Kapleshvar reservoirs, which are joined by sluices, lie near the south end of the town on either side of the Sháhpur road. The water is used for the neighbouring fields and for watering the roads. During the hot weather the neighbouring poor drink the water of the left hand pond. The Argan pond on the Vengurla road near the Station Hospital is a small unbuilt pond. The water though muddy lasts throughout the year and is used for watering cattle. The Jakirhonda reservoir on the Khánápur road to the east of the Native Infantry Lines fills the south-east corner of a lake which is called Nágar Kere or the Cobra pond in an eleventh century Jain inscrip-

[1] Surgeon-Major C. T. Peters, M.B.
[2] Sanitary Commissioner's Report for 1868, Sec. VII, 121.
[3] In the neighbouring town of Sháhpur the water is brackish and unpalatable.

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tion in the fort.[1] The ruined dam of the old lake still shows. The soil within its limits is so full of water that a hole one or two feet deep yields an abundant supply which is often used by blanket-makers and dyers. The new pond is dammed by an earthen embankment built in 1877-78 as a famine work and is provided with a sluice for watering the neighbouring fields. The fort ditch also holds water at the end of the rains which is used for the neighbouring fields.

Nágjhari Springs.

The Nágjhari or Cobra springs, whose water is held to be the best in Belgaum, lie to the south of the cantonment at the upper end of the old Nágar Kere lake. The springs are in two groups one close to the Khánápur road and the other a little to the west, about 600 feet to the left of the Native Infantry Lines. Both groups are surrounded by fields and approached by foot-paths. Near them, especially near the western group are magnificently wooded old gardens which the Belgaum and Sháhpur people often use for garden dinners or *vanbhojans* and *churmurchatnis* in which fried rice or *churmurás* and a condiment or *chatni* of parched gram are eaten with other sweetmeats. Each group of springs consists of two square ponds surrounded by stone walls above which small openings are left to allow the water to escape. The ponds were formerly stocked with large tame fish but of late the fish have disappeared. The water is considered light and digestive and the place is holy with some ascetics' huts and shrines. In 1878-79 the Belgaum municipality paid Government £128 (Rs. 1285) to survey a scheme for bringing water by an open canal from Tudye village about ten miles south-west of the town. The survey was favourable and the scheme is under consideration.

Streams.

Besides the wells, ponds, and springs noted above a few streams or *nálás* in and around the station of Belgaum flow during the rainy season. The Bogárve rises in the hill to the west of the British Infantry Barracks, and, passing between the barracks and the station hospital, separates the town from the camp and joins the Belári behind the post office and the Ordnance Lines. The Belári, which is larger than the Bogárve and which forms the south boundary of the lands of Belgaum, takes its rise among the hills to the south of the British Infantry Barracks, is fed by the drainage of the hills to the south-west of the camp and the upper Nágjhari springs, flows close to the rear of the Native Infantry Lines, and, skirting the south-west and south-east boundaries of the camp, receives the waters of the Bogárve, and the united stream flows south-east through the rice fields between the town and the fort on the north and Sháhpur on the south. From this, keeping north, it receives the waters of the Belgaum stream, which rises from the pond formed below the lower Nágjhari group, and, changing its course to the north-east falls into the Márkandeya river near the village of Honga. Except a little of the raised ground to the west of the New Artillery Barracks, which is drained by a small stream running north-west across the Vengurla road into the Márkandeya river, these streams drain the whole station of Belgaum.

[1] Stokes' Belgaum, 18.

The circular belt of hills round Belgaum condenses the clouds and helps to increase the rainfall. The mean yearly rainfall[1] recorded in the ten years ending 1867 was 52 inches; in the five years ending 1875, 49·7 inches; in the famine year of 1876, 39·95 inches; and in the six years ending 1882, 47·47 inches. The fall becomes less when the surrounding belt of hills is crossed, whether north towards Kolhápur, north-east towards Bijápur, or south-east towards Dhárwár. By concentrating the rainfall the hills cause luxuriant vegetation and render the climate more equable than that of most other places in Western India. At the same time, they make a heavy mist overhang the camp between sunset and sunrise, accompanied by slight malarious fever throughout the year, especially in November December and January. Its height above the sea and the freshness of its sea breeze make the climate of Belgaum pleasant and on the whole healthy. Still the great change from the dry east winds of the fair months to the damp of the monsoon is trying especially to new-comers and to the weakly.

Divisions.

For administrative purposes Belgaum is divided into civil and cantonment limits. The civil limits include the town and the line of bungalows to its north; the cantonment limits include the camp to the west of the town and the fort to the east, with the open space or esplanade all round the fort. The town of Belgaum is bounded on the north by the high ground on the Vengurla road occupied by the Judge's Court and the residences of civil officers, on the east by the fort, on the south by a belt of fields with the town of Sháhpur beyond, and on the west by the camp. Within these limits the town, which is almost circular in shape, contains an area of about 300 acres, with a population of 23,115, and a municipal revenue of £3710 (Rs. 37,100). The site on which the town stands has not been surveyed but the ground appears to fall rapidly to the south-east. Its natural drainage is carried off by the Bogárve and by a smaller stream which meets it, while on the south-east a water-course running alongside of the Dhárwár road drains the south-east of the town. These two water-courses discharge during the rains into the Belári on the south, and are dry during the fair season. Formerly the town was disfigured by many plots of low open ground, apparently quarries, where water used to gather during the rainy season. These have now been filled by town sweepings and are used as building sites. In the south-west a few rice and sugar-cane fields are included within town limits, but these open spaces also are every year being taken for houses. The town is shaded and hid by lines and groves of well grown mangoes, tamarinds, banians, bamboos, *umbars*, and *pimpals*.

For municipal purposes, the town is divided into four wards. These are subdivided into fifty-four sections called *vádás* or *gallis* generally named after the principal residents. The boundaries of the different sections are uncertain. Kapleshvarváda, named after the Kapleshvar temple, is in the extreme south of the town. The population chiefly consists of Kunbis and Shimpis, and has much increased during the

[1] Details are given above, p. 43.

Chapter XIV. Places. BELGAUM. *Divisions.*

past few years.[1] One Bráhman house the Bhátes are the oldest residents of the place. The section has several small shops where among other things good snuff is prepared and sold; and a few pounders or *láts* for making *pohes* from parched rice. The rest-houses or *dharmshálás* of the Kapleshvar temple are used for performing the ten days' funeral ceremonies, and the Gosávi's hut beyond the pond is often the resort of parties from Belgaum and Sháhpur who come to drink sugarcane juice during the hot season. The Bhádurgiváda to the west of Kapleshvarváda, named after the *bhádurgi* plant which grew there in abundance, is chiefly occupied by bricklayers and masons. The number of houses has been steadily increasing. Tángdiváda, to the east of Bhádurgiváda, called after a former resident named Tángdi, is occupied by Kunbi cultivators. Pátilváda to the north of Tángdiváda is occupied by houses of the pátil family of Belgaum, the chief pátil's house having generally on the front wall a coloured drawing of a tiger hunted by a horseman. This is an old street and the number of houses has for many years remained the same. The most southerly road between the fort and the camp passes through this street, by the side of which are some sweetmeat shops. At its western end near the camp are a few shoemakers' houses, and the Dhed's well believed by Mr. Stokes to be the oldest masonry in the town. Kánglivada, to the north of Pátilváda, is called after one of its chief residents; Mujávarváda, to the north of the Kánglivada, is called after the Mujávars or sweepers of Asad Khán's mosque who lived in it; Sherivada to the north of Mujávarváda is named after one of its residents; Mathváda, to the east of Sherivada, contains a Lingáyat *math*; Kulkarnivada to the north-west of Mathváda is an old street and contains the houses of the Belgaum Kulkarnis who are Deshasth Bráhmans. It has many houses of Jain cultivators and in the west has a temple of Rámling. Anantshayanváda to the north of Kulkarnivada has in the centre a temple of Anantshayan or Vishnu sleeping on his serpent bed, and is inhabited chiefly by Deshasth Bráhmans with a few Jain and Kunbi houses. At its eastern end is a small temple of Máruti called Nava or New Máruti, the old Máruti being the one in Máruti Galli. Basvannaváda, to the north of Anantshayanváda, has a temple, in the middle of the road, of Basvanna or Shiv's Bull, where a cultivator's fair is held on the first day of *Chaitra* that is March-April. New bullocks are yoked to the large field carts, and about thirty carts are furiously driven three times round the temple. *Ambil* or gruel is handed to the assembled Mhárs. Next day a bonfire is lighted in front of the temple and the ceremonies of walking over the fire and rubbing with ashes are performed. This street contains the houses of Deshasth Bráhmans, Jains, Kunbis, and a few carpenters and smiths, and has been much improved of late years. Behind Basvanna's temple is a Jain Basti or religious house, with, in front of it, a large round stone pillar with a small image of

[1] The names of most of these sections or *vádás*, are given in the census papers of 1820 and are still shewn in the books of the Belgaum village accountant. These papers show that, except in the north-west and south-west within the last fifty years, the town limits have not much spread but that many new houses have been added.

Párasnáth in a niche at the end. In the temple is a seated image of finely polished black stone about two feet high said to have been brought from the Jain temples in the fort.[1] At its feet are two images of white marble of half its size and several small brass images of different Jain saints. Bráhmanical Hindus object to go into the temple, as the image is naked. At the eastern end is the temple of Dyámava or Lakshmi, from which this part is sometimes called Lakshmi or Mahálakshmiváda. The goddess first lived in the fort and was moved by the Musalmáns to a place on the esplanade where there is still a small temple of the goddess and where the twelve-yearly fair in honour of Dyámava is held. The image of the goddess whose ministrant is a Badgi or carpenter is made of wood, painted red, has ten hands, and rides on a lion. Deshpándeváda, to the north of Basvanna or Mahálakshmiváda which of late has been much improved, is inhabited by Deshasth Bráhmans some of whom have the surname of Deshpánde. In the centre is Bhadbhade's mansion a two-storeyed house generally used by Jágirdárs or landed proprietors when they visit Belgaum. Hanmant or Márutigalli, to the north of Deshpándeváda, contains the temple of Máruti, a two-storeyed building surrounded by rest-houses and shrines. The temple has lately been repaired and out-houses built, and some images which had long lain neglected in the fort have been placed in this temple. The only old part of the building of Máruti's temple is a shrine of Chandramauleshvar. The front hall was built by subscription raised among the people of Belgaum. This Máruti is supposed to be the guardian deity of the town, and many Hindus visit the temple every day. The street is chiefly occupied by Deshasth Bráhmans mostly Government officers. The other inhabitants are the Kunbi ministrants of Máruti's temple and a few Sonárs and Shimpis. The street is at present flourishing. Áditvár or Ravivár peth, called after a market formerly held on Sunday to the east of Márutigalli, has much improved of late years and is improving. It is occupied by wholesale grain and salt merchants chiefly Shenvi Bráhmans and Lingáyats, who have a religious house. Ganpatigalli to the north-west of Áditvárpeth takes its name from a temple of Ganpati, and is chiefly occupied by rich Telis or oilmen who also drive bullock carriages or *sárvats* for hire. Near the north end of the street are a few shops of Musalmán tin workers. Kodolkarváda to the west of Ganpatigalli is named after a rich Kunbi named Kodolkar, and, besides by a few Kunbi and Bráhman houses, is chiefly occupied by weavers who make coarse white cloth and women's robes. It has two Sutár's and Lohár's yards where carts are made. Burudgalli to the north of Kodolkarváda is solely occupied by Buruds or basket-makers and is shaded by clumps of bamboos. Bápatgalli to the north-west of Burudgalli is named after its original Bráhman landowner Bápat. The ground which the street occupies was under cultivation, and,

1 In the temple is a large bell which is said to have been made about ten years ago from an old bell which, according to the writing on it, was 150 years old. It was probably a Portuguese bell brought about 1740 from some of the Portuguese churches in the Konkan.

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BELGAUM.
Divisions.

except the owner's dwelling, all the houses have been built by Kunbis within the last fifty years. The street has an old mosque built in Musalmán times (1350-1750). Bogárvegalli to the west of Kodolkarváda, reaching to the western border of the town leading to the camp, takes its name either from the houses or the caste of Bogárs or coppersmiths who used to live in it. Many new houses have lately been built, and the place has a few Bráhman and Kunbi houses and is the head-quarters of Belgaum prostitutes. The street has two pony stands and two cart stands or *addás* where ponies and carts can be had on hire. At the western end is a Gosávi monastery with several old tombs in the yard. Opposite its eastern end is a public well called *Bára Gadgadyáchi Vihir* or the Twelve-Pulley Well. Kelkarváda or Kelkarbág to the north of Bogárvegalli was formerly the garden of a Konkanasth Bráhman named Kelkar. The garden had many cocoa palms and strings of pack bullocks from the Konkan used to rest under them. Almost all the houses have been recently built and the ward is occupied chiefly by Bráhmans and a few Kunbis. The water of this place is excellent and the public well formerly belonging to the Kelkars, supplies numbers of people throughout the year. Kelkarbág also includes a street which leads north from the western end of Márutigalli towards the Khade bázár, has the Sungathankar's three-storeyed palace at its northern end and is occupied by wealthy Bráhmans, Government officers, and two great bankers. Gondhliváda to the north of Kelkarbág formerly contained a few Gondhlis' houses. Many new houses have since been built and the street is occupied mostly by Shenvi Bráhmans. The other main streets are Samádevtigalli called from a temple of the goddess Samádevti and chiefly occupied by Shenvi Bráhmans; Nárvekargalli called from its residents who are chiefly Nárvekars or Vaishyas; Shirágshettigalli to the north called after an old merchant named Shirág; Chámbhárváda to the north-east almost wholly occupied by shoemakers; Káktivesváda, on the road leading to Kákti village chiefly occupied by Dhangars, Kunbis, and Musalmáns; Kangrálivada to the west called after the headman of Kangráli who owned it; Khadakváda to the south called from a layer of surface rock; Bhadkali to the south called from a former resident; Chavátváda to the east; Shettiváda to the north, the former residence of the Shetti or leading banker of Belgaum with a well known Máruti's temple the oldest in Belgaum; Kotválváda to the east called after an old police station; Bágvánváda to the north chiefly occupied by Bágváns or fruit and vegetable sellers; Chandáváda to the north called after a woman ramed Chandábái; Khade bázár, formerly called Budhvár and Shanvár bázár, because markets were held here on Wednesdays and Saturdays, takes it new name from a road leading from the camp to the fort. It is chiefly inhabited by Márwáris and Káchis and dealers in cloth from Bombay. Kákarváda to the east chiefly inhabited by Kákars or Pendháris; Dhorgalli to the south-west inhabited by Dhor tanners and formerly inhabited by Madras Mhárs when Madras troops occupied Belgaum; Baghadleváda called from a landholder named Baghadle who lived here; Kámátváda chiefly inhabited by cultivators; Vadváda called from a banian tree; Kasábváda the butchers' quarter; Hajámváda the barbers' quarter;

Bhendi bázár formerly the site of a vegetable market, and now occupied by shops of various trades; Bhoiváda the fishermen's quarter; Pángulváda called after an old resident named Pángul; Bhátkandiváda the rice-sellers' quarter; Máliváda the gardeners' quarter; Mensiváda called from a number of its inhabitants whose surname is Mensi; Rámnandváda called from a landholder of that name who formerly held it; and Arlikatti Deshpándeváda called after the Deshpándes of Arlikatti who owned the ground.

Population.

The earliest record of Belgaum population is in 1820, when it had 7652 people lodged in 1309 houses. One-third of these were Maráthás, one-sixth Musalmáns mostly connected with religious establishments, one-sixth Lingáyats, one-eighth Jains, one-ninth Bráhmans chiefly Deshasths and Karhádás, and the rest artisans of various sorts.[1] The choice of Belgaum as the head-quarters of the Collectorate and as the chief military station in the Karnátak brought a large accession to the population, chiefly Márwári traders, Madrási Mhár and Pendhári camp followers, and upper class Hindus in Government service. In 1852 the population of Belgaum including the village of Khásbág and probably Sháhpur amounted to about 30,000 including between 13,000 to 14,000 who lived in the camp. In 1866 the town population numbered 16,514 increasing to 19,371 and to 24,366 in the next two years.[2] In 1870 the opening of the Amboli pass and the direct communication with the port of Vengurla in Ratnágiri brought a further increase to the trade and population of the town. The 1872 census showed a population of 26,947, of whom 19,384 were Hindus, 5517 Musalmáns, 1757 Christians, and 289 Others. The 1881 census gave for the city a population of 23,115 and for the cantonment of 9582, that is a total population of 32,697. Of these 22,939 were Hindus, 7136 Musalmáns, 2481 Christians, 53 Pársis, and 88 Jews. This on 1725 square acres gives an average density of about nineteen to the square acre.

Houses.

Belgaum does not appear to have been a large town either under the Musalmáns (1350-1750) or under the Maráthás (1750-1818). In 1820 two years after its capture it had 1309 houses lodging about 7700 persons, and of these a good many must have been added in 1818 when about 300 houses in the fort were pulled down. In 1820 the houses which were thinly scattered are described as better than in most parts of India, those of the upper class being uniform, substantial, and roomy, and those of the lower classes respectable cottages.[3]

In 1872 Belgaum had 4388 houses, 827 of which were of the better, and 3561 of the poorer sort. These lodged 26,947 persons or an average of 6·14 persons to each house. Of late the town has spread towards the north-west and south-west and many houses have been built chiefly by husbandmen who hold land near the town. In 1881 the number of houses was increased to 7713. All the houses are tiled.

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[1] Local Records. [2] Mr. C. W. Richardson.

[3] Hamilton's East India Gazetteer, I. 165. The house of the Peshwa's mámlatdár Vyankáji Yashvant Mánjrekar near the Samádevati temple still shows signs of openings for guns. Near it are a few Musalmán tombs supposed to be of Arab sepoys, who from time to time died in the mámlatdár's service.

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Houses.

By far the greater number of houses consist of a ground floor: very few buildings have an upper storey. The better class of houses have a raised plinth sometimes of cut stone, but usually of blocks of laterite of which also the walls are built. A few of the houses are *chausopi* that is with open yards surrounded by verandas. The poorer houses are built of mud mixed with cut hay, or of plastered sun-dried bricks between wooden supports. The floors of the poorer class of houses are in many cases on or below the level of the ground. The houses as a rule face the street in an unbroken line. The rear line is extremely irregular as the houses vary in depth from twenty or thirty to seventy feet. The central rooms of the very deep houses are extremely dark and ill-aired, the only air coming from the front and back doors and through the tiles which seldom fit tightly and are often moved by monkeys who wander at large over the house-tops. All houses have a back court yard in which usually stand a *tulsi* pillar and a well. Within a few feet of the well formerly was a pit privy, but these have lately been replaced by open privies. In most yards vegetables and plantains are grown and cowdung cakes dried. The waste water instead of being carried away is generally left to soak into the yard.

Roads.

In 1848 the leading men of Belgaum formed a committee and in four months by voluntary subscriptions repaired all the roads and lanes of the town, extending to a length of between nine and ten miles.[1] In reward for their public spirit Government granted the people of Belgaum a sum of £600 (Rs. 6000) to improve the town. Still much remained to be done in widening the old roads and in making new roads until the municipality was established in 1852. In 1853-54, £59 (Rs. 590) and during the next four years £40 to £50 (Rs. 400-500) were spent. In 1864-65 £242 (Rs. 2420) were spent, and from 1865 to 1880, £253 (Rs. 2530) have been yearly spent on roads. There are at present fifty-seven sections of roads known by the names of the streets through which they pass. Most of these sections have been metalled within the last eight or ten years, and a few of crumbled trap or *murum* are being gradually metalled. Every day all the municipal roads are cleaned by Mhár sweepers. The sweepings consisting of grass rubbish dry leaves and decayed bones are gathered in dust-bins in different parts of the town, removed in carts, and thrown into a pit to the south of the town. The sweepings were at first used to fill old quarry holes and the low lying spaces in and near the town. When rotten and decayed the sweepings are sold as manure. The leading streets are lighted with kerosine lamps, of which seventy-one are kept alight at a yearly cost of £155 (Rs. 1554). During the dry weather nine carts water the roads at a yearly cost of £65 (Rs. 650). The town is surrounded by a hedge chiefly of *kárvi* or milk bush with openings for the roads. These openings are called gates or *veses*, and some of them are said to have formerly been provided with gateways and gates which were closed at night. The chief gates are the Pátil, the Bogár, and the Gondhaliváda in the west; the Kangráli and Kákti

[1] The example thus set down was followed in several towns and villages of the district. Thornton's Gazetteer, 66.

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Gates.

in the north; the Fort in the east; and the Dhárwár and Kapleshvar in the south. The Pátil and Bogár gates have traces of old gateways. The Kákti gate had a built gateway under the banian tree to the west of the high school where dead bodies are rested on their way to the burning ground. The Bogárve was the largest gate, as the term is still applied to any unusually broad passage. The other gates have been opened as the town limits extended. Near the Kotvál chávdi in Sherkhánváda are traces of a gate which must have led to the fort. At each of the present gates is a police post a small pretty building and a municipal toll bar. Besides the gates several small openings lead out of the town, where tollmen are stationed.

Communications.

The surrounding hills make Belgaum difficult of access. On the west the barrier of the Sahyádris is pierced only in two or three places. About ten miles to the north a line of rugged hills runs west and east, and, except by the bridges on the Poona road, the Márkandeya and the Ghatprabha, which run in the same direction, can be crossed only during the dry season. About fifteen miles to the south the river Malprabha runs west and east. Four hill forts are visible from Belgaum Yellurgad nine miles to the south commanding the country between the Khánápur and the Dhárwár roads; Mahipálgad on the Vaijnáth hills eight miles north-west of Belgaum under which the new Vengurla road passes; Kálánandigad twenty-two miles west of Belgaum on a hill near the Rám pass road about 200 feet higher than the country round; and Kákti fort four miles north of Belgaum on a line of hills running parallel to the Poona road.

Railway.

When (1889) the West Deccan railway is finished Belgaum will have a second class station 242 miles from Poona. The exact position of the Belgaum station has not been fixed; the site will depend chiefly on military considerations. Till the railway is finished the only available port is Vengurla in Ratnágiri seventy-eight miles to the west, which is little better than an open roadstead. Steamers have always to lie a long distance off-shore and during the monsoon the port is closed. Kárwár about ninety miles to the south-west is except Bombay the best harbour on the west coast. Marmagaon about fifteen miles south of Goa will be the terminus of the south branch of the Southern Marátha Railway.

Trade.

Belgaum has about 250 traders chiefly Bráhmans, Lingáyats, Nárvekars, Maráthás, Gujarát and Márwár Vánis, Pársis, and Musalmáns with capitals varying from £500 to £20,000 (Rs. 5000 to Rs. 2,00,000). Some have capital of their own and others trade on borrowed funds. Almost all are independent traders. The chief imports are timber, ironware, glass and other European articles, metal vessels, salt, and cocoanuts. Timber is bought at the Government stores in Kánara and sold at Belgaum to private persons and contractors. Ironware, glassware, and other European articles are brought from Bombay by Vengurla in the fair season and by Poona during the rains; they are sold to petty dealers and to consumers. Brass and copper vessels are brought from Poona and Sángli for local use; salt and cocoanuts are brought from Goa and Vengurla both for local use and to be sent inland. The chief

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Trade.

exports are of grain, rice, wheat, gram, millet, and pulse; and of cloth waistcloths and women's robes. Grain is bought by grain merchants at Belgaum from petty corn dealers and growers and sent to Goa and Vengurla. The waistcloths and robes are brought by cloth merchants from local weavers and are either sold to Konkan merchants or sent to Dhárwár and Bijápur. The chief industry is cotton weaving with a yearly outturn valued at about £11,500 (Rs. 1,15,000). The making of carpets and copper vessels and spinning and dyeing raw silk are the only other industries. Oil-pressing is a very thriving calling in Belgaum and several of the well-off Telis let bullock carriages called *dhamnis* or *sárvats* on hire. Belgaum has seven tanneries to the south of the cantonment near the distillery; six dyers in indigo, and twenty-two in safflower or *kusumba*. There are two lime kilns and two small tile kilns to the south of the town.

Markets.

The municipal vegetable market in the heart of the town was built by the municipality in 1866 at a cost of about £760 (Rs. 7600). The market has fifty-two stalls which yield a yearly rent of about £120 (Rs. 1200). The stalls are arranged in the form of a square enclosing an open space which is occupied by cloth merchants on the Saturday weekly market. All round on the outside of the market is an open space which is occupied by squatters who come daily with vegetables and on Saturday by people from the neighbouring villages who come with small quantities of grain. Beyond it is a further open space where cartmen are allowed to stand with their grain and wood carts. At the Saturday weekly market all kinds of grain, country cloth, groceries, firewood, grass, earthen vessels, and vegetables are brought from the villages within a radius of twenty miles from Belgaum and exposed for sale. A cattle and timber market is also held on Saturday in an empty plot of ground to the east of the town and fort where milch buffaloes and cows, he-buffaloes and bullocks, ponies, timber, rafters, and bamboos are sold. The other municipal markets are the mutton market and slaughter-house built in 1872 at a cost of £416 (Rs. 4160) and yielding a yearly income of £70 (Rs. 700); a fish market built in 1872 at a cost of £102 10*s.* (Rs. 1025) and yielding a yearly revenue of £4 (Rs. 40); a beef market built in 1873 at a cost of £124 14*s.* (Rs. 1247) and yielding £15 (Rs. 150); a second slaughter-house yielding £18 (Rs. 180); and a cart stand built in 1875 at a cost of £347 (Rs. 3470) and yielding £40 (Rs. 400). Besides the special market room provided by the municipality, both sides of the Khade Bázár road are occupied by shops of Nárvekars, Bohorás, and Márwáris where groceries, woollen and silk cloths, English piece-goods, and oilman's stores are sold. The Bhendi Bázár has a few cloth merchants' shops where handloom waistcloths, turbans, and women's robes are sold. In the same street ready-made native clothing iron and brassware and confectionery are sold at a few shops. All the wholesale grain and salt merchants live and have their shops in the Áditvár Peth.

Management.

Belgaum is throughout the year the seat of a Judge, cantonment magistrate, chaplain, and civil surgeon, and during the rains of the Collector, the assistant and deputy collectors, superintending and

executive engineers, deputy sanitary commissioner, divisional forest officer, police superintendent, assistant superintendents revenue survey, and the educational and deputy educational inspectors. It is also the head-quarters of the chief revenue and police offices of the Belgaum sub-division, and is provided with a municipality, a civil hospital and dispensary, jail, post and telegraph offices, travellers' bungalow, eighteen schools, temples and mosques, and prayer places.

Municipality.

The municipality was established in 1851 and was raised to a city municipality on 1st April 1883. In 1851 the municipal revenue, chiefly from a house-tax, was £40 (Rs. 408), which increased in 1859 to £218 (Rs. 2185). In 1864-65 octroi took the place of the house-tax, and the revenue increased to £724 (Rs. 7240), further increasing to £1395 (Rs. 13,950) in 1869-70, £1601 (Rs. 16,010) in 1877-78, and £2848 (Rs. 28,480) in 1880. In 1882-83 the income of the municipality chiefly raised from octroi (Rs. 19,157), a conservancy cess (Rs. 8357), market fees (Rs. 2624), and a wheel-tax (Rs. 2527) was £3710 (Rs. 37,102); and the expenditure, chiefly incurred in public health (Rs. 14,282), conservancy (Rs. 9038), and road repairs (Rs. 5496) was £3931 (Rs. 39,310). The municipality has made a factory for turning nightsoil into poudrette. At first people refused to use the poudrette. But a trial showed its value as a manure and it is now in demand.

Jail.

The jail, on a ridge about a quarter of a mile north of the town, is built round the *dargha* or tomb built by Kishvar Khán the son of Asad Khán in 1561.[1] Part of the tomb has been turned into a guardroom and hospital.[2] The jail building was originally a factory or industrial school for Thags. In 1866 it was made into a sub-jail with accommodation for about 108 prisoners. It is now classed as a temporary jail for prisoners sentenced to less than two years' imprisonment. Additional sheds have also been built. The prisoners are made to work in the jail garden and in a stone quarry close by; they are also hired to work for the municipality, who pay their wages. The travellers' bungalow at Belgaum is on the Poona-Harihar mail road. It has three rooms and was built in 1841 at a cost of £252 (Rs. 2520); the yearly charge of maintenance is £13 4*s.* (Rs. 132). Of the eighteen schools eight are Government, four are mission, one is a girls' school, and five are private schools. Of the Government schools one is a high school, one a first grade Anglo-vernacular school, two are Kánarese, two Maráthi, one Hindustáni, and one a night school. Of the mission schools, one is a high school, one a Maráthi school, one a Kánarese school, and one is for girls.

The six chief temples are Dyámava's, Kapleshvar's, Máruti's, Shiv's, Vishnu's, and Vithoba's. All are modern and have no historical or architectural interest.

Fair.

In honour of Dyámava a large fair is held in Belgaum once every twelve years. A large car about fifty feet high is built and

[1] Kishvar Khán was buried at Bijápur not in this tomb.

[2] In five places the *dargha* bears marks of shot directed from Belgaum fort at General Munro's first battery in 1818.

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Fair.

a figure of the goddess is set on the car and drawn in procession through the thoroughfares of the town. At the 1872 fair the car was so heavy that, though pulled by some 200 men three days were required to drag it through the town. When the car reached the green between the town and the fort of Belgaum twelve buffaloes and hundreds of goats were offered as sacrifices. The head of the buffalo which was borne in procession before the car, was carried round the town, and buried, and over it a small hut was built. During the twelve days on which Dyámava remains in a temporary shed on the green no corn-mills are allowed to grind.[1]

There are two mosques one near the jail, the other near the new police lines. Both show signs of repair and rebuilding. According to a local story a British officer began to pull them down for their stones, but fell sick and did not recover till he had put both buildings in repair.

Cantonment.

The[2] cantonment lies to the west and south-west on somewhat higher ground than the town and is separated from it for about 600 yards by the Bogárve stream and the Kolhápur road. Twenty-four pillars mark the camp boundaries which include an area of 1524 acres and contain a population of 9852. The chief divisions are the Sadar Bázár forming part of the eastern boundary, the most thickly peopled part of the camp, the Officers' and Pensioners' Lines within 600 yards west and 300 yards north of the Sadar Bázár, and the Regimental Lines at the western and southern ends. There are also the Tent Lascars' Lines near the post office. The surface of the camp is waving with a general slope from north-west to south-east. Except a small piece of ground at the north-west the drainage of the camp is towards the Bogárve and Belári water-courses, which meeting at the south-east corner behind the post office run through the rice fields between Belgaum and Sháhpur, and pass to the south-east of the fort. Besides single large trees in the enclosures of the Officers' and Pensioners' houses, and in the Native Infantry Lines, the camp has large *khirni* groves round Asad Khán's tomb and mango groves behind the post office in the south-east and near the north-eastern boundary.

Gardens.

Besides small gardens mostly attached to Officers' and Pensioners' houses, and several strips of garden in the old British Infantry barracks and in the Artillery Lines, the camp has three gardens, the old station garden, the new station garden, and the Soldiers' garden. The two station gardens, with an area of about fifty-nine acres, occupy two pieces of ground behind the station hospital and the Artillery Lines. The gardens are managed by the Cantonment Magistrate with a small paid establishment for the benefit of soldiers and residents in the cantonment. Both gardens have wells worked with leather bags or *môts*. The new gardens have many flower beds, a band-stand, and seats. For the Soldiers' garden a plot about seven acres has been set apart between the lines of the British regiment and

[1] Details are given in the Dhárwár Statistical Account.
[2] The Cantonment account owes much to additions and corrections by Lieutenant-Colonel T. Trueman, Cantonment Magistrate of Belgaum.

the station hospital. Potatoes, peas, and other vegetables are grown. A small garden of about 1½ acres near the right flank Native Infantry lines is let to a Pársi merchant.

Besides the European and Native regimental barracks, there are sixty-two officers' and forty pensioners' bungalows, and 1032 native houses in the Sadar Bázár. For the British Infantry troops there are twelve small single storeyed barracks built during the five years ending 1841. One of these barracks is used as a theatre, four as married men's quarters accommodating 100 families, and the rest accommodate thirty-two non-commissioned officers and 304 men. Two large single storeyed barracks were built in 1866 to accommodate eight native cavalry officers and eighty-two men. Seven double storeyed barracks were built in 1874-75 to accommodate three single and seven married native cavalry officers and 260 men. During the five years ending 1841 three field battery barracks were built of which one is used for stores. The double storeyed barracks are fine buildings of black basalt and were built at an average cost of £8800 (Rs. 88,000). Except one block which cost £15,560 (Rs. 1,55,600) and holds forty-four men each holds thirty-six men. Subsidiary accommodation includes quarters for seven staff sergeants, quarter-guards with prisoner's rooms and ten cells, canteen and coffee-shop in one block, workshops, gymnasium and drill shed, library, and recreation room, two school rooms for adults and children, sergeant's mess, quartermaster's stores and office, orderly room, court-martial room and pay office, temperance hall which is the old artillery canteen, two plunge-baths, two ball-courts, one skittle-alley and one bowling-alley. The gun-shed in the old artillery barracks is used as a public works workshop, and the old artillery stables are empty. The new artillery barracks, on the highest ground in the cantonment to the north of the infantry barracks, were built in 1874. Three of these accommodate seven native cavalry officers and 131 men, and one eighteen married men, and the stables attached accommodate 110 horses. These barracks have also all the subsidiary buildings complete for a battery of field artillery. They are well built and on the best site in the cantonment. In addition to the usual buildings necessary for a battery there is a hot-air bath for horses, a ball-court, skittle-alley, and a plunge-bath.

The Native Infantry Lines in the extreme south of the camp contain complete hut accommodation for two native regiments. They are well built and neatly laid out, but the right flank lines are too close to a pond on the right side, and of late years the regiments occupying them have suffered from fever and bowel diseases. The right flank lines were built in 1869 by the men of the regiment and last repaired in 1880. The left flank lines were built in 1866 by the men of the regiment and were last repaired in 1881. Each flank has two wings of barracks separated from each other by a wide road, where the men gather at muster time. Each wing has eight lines containing two barracks. Each barrack contains ten rooms for the men and one for the native officers on each side. The men's rooms are about ten feet long and six feet broad, and

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Cantonment.

are divided into two compartments. The outer compartment which is smaller is used for bathing, while the inner serves both as a cooking and sleeping room. These rooms are occupied by single as well as by family men. The waste water is carried by means of small gutters and used for watering plantain, jack, and mango trees planted in each row of buildings. The sweet basil plant with its mud stand is often seen in front of the rooms occupied by Hindu sepoys. The lines have all necessary subsidiary buildings including a hospital. A few old huts to the south belonging to the old lines are used as shops in the regimental bázárs. One or two small temples dedicated to Mahádev or Máruti are outside of the lines.

Each infantry regiment has its own rented mess-house, and the officers of the battery rent one of the bungalows as a mess. The tent lascars' lines at the south-east end of the camp are mud huts with thatched roofs. The Commissariat Lines lie about half a mile to the east of the artillery barracks. Of the 130 bungalows in the officers' lines and in the pensioners' lines, five are first class bungalows with a monthly rent of £6 (Rs. 60) or more, thirteen second class houses with a monthly rent of £5 to £6 (Rs. 50 - 60), thirteen third class with rents of £3 10*s*. to £5 (Rs. 35 - 50), and fifty-nine fourth class houses with rents of £2 to £3 10*s*. (Rs. 20 - 35). The forty bungalows in the Pensioners' Lines, with monthly rents of £3 10*s*. to 10*s*. are inhabited by civil officials as nearly all the pensioners have died or left the place. Except one or two which are two-storeyed most of the bungalows are one-storeyed buildings, large, airy, built mostly of laterite, and tile-roofed. Besides the veranda which in many cases surrounds the building, the bungalows contain a hall with side rooms and one or two back rooms. The servants' quarters are by themselves in the enclosure. Most of the houses are owned by Márwáris and Sávkárs of Belgaum and Sháhpur.

Of the houses in the Sadar Bázár the better class have a good plinth two or three feet high and are built of cut stone with laterite walls or entirely of laterite. The walls of the poorer houses are built of mud and bricks sometimes with very small entrances. Most of the houses are one-storeyed and all are tiled, but they are badly aired dark and unwholesome. The camp water-supply is obtained from ninety-four wells, seventy-two of which in the Sadar Bázár and in the officers' and pensioners' houses are private, and twenty-two public wells for the use of troops. The best water is from a well near the quarry near St. Mary's Church, which is chiefly used by the British officers and troops. Besides the native regimental bázárs, the chief markets are beef mutton and vegetable markets in the Sadar Bázár. Of the 120 shops in the Sadar Bázár, forty sell firewood, twenty-six sell fish, twenty-three are Europe shops, twelve sell vegetables, eight earthen vessels, seven fruit, and four sell oil.

Roads.

Four roads, Bogárve's road, Samádevati road, Post Office road, and the Vengurla road join the cantonment with the town. The cantonment roads are in good order and clean and are provided with side drains.

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The troops stationed at Belgaum in 1882-83 were a Field Battery of Artillery of 162 men and 110 horses; seven companies of a British Regiment, 770 men including one company stationed in the fort; two regiments of Native Infantry (old strength) 1424 rank and file. The establishment of a field column carriage consists of 28 draught bullocks, 56 pack bullocks, 82 mules, 24 draught bullocks attached to the battery, 55 litter-bearers, and 25 carts. The present establishment includes 38 draught bullocks, 75 pack bullocks, 24 draught bullocks attached to the battery, 55 litter-bearers, and 25 carts. Accommodation for these is provided in the Commissariat Cattle lines called Modikhána near the eastern extremity of the camp, between the old cemetery and the old Government garden.

Troops.

The station staff comprises the Brigadier General commanding, Deputy Assistant Adjutant General, Deputy Assistant Adjutant General for Musketry, Cantonment Magistrate, Executive Engineer, Executive Commissariat Officer, Camp Chaplain, Fort Chaplain, Roman Catholic Chaplain, Staff Surgeon, and Barrack Master. Almost all of these officers live in the cantonment.

Staff.

The Commissariat Lines lie about half a mile to the east of the Artillery barracks, while the godowns are inside the fort near the west entrance. The slaughter-house is on the south side of a grove of trees opposite the staff lines. It includes a meat shed and hanging shed, both nearly new and with the latest improvements, three cattle sheds, and a sheep shed.

St. Mary's Church is a handsome building in the Lombardo-Gothic style with entrance porches on the west and south and aisles connected with a lofty nave by flying buttresses between which are eight clerestory windows. The church is adorned by the use of different coloured stones and by a rich stained glass window, which was given by subscription in 1870. The chancel is approached by six steps of Kolhápur marble. The church was begun in 1864 at the same time as the Kirkee church both from designs by the Reverend F. Gell, and was consecrated in 1869 by Bishop Douglas. It holds 700 persons and cost £11,580 (Rs. 1,15,800). In 1875 the compound was enclosed with a fence and railing and laid out as a garden. In front of the west porch, almost at the meeting of the four chief cantonment roads, stands a lofty memorial cross raised by the officers and men of the 64th Regiment to comrades who fell in the 1857 Mutinies and in Persia.[1] Near the garrison cells is a chapel belonging to the London Mission Society where Presbyterians usually worship.

St. Mary's Church.

There are three Roman Catholic chapels, St. Mary's of Mount Carmel near the Native Infantry Lines, St. Anthony's in the Sadar Bázár, and a third near the Commissariat Cattle Lines. St. Mary's Chapel was built in 1823 by subscriptions among the Roman Catholic community of Belgaum and the European troops, was enlarged in 1833 and in 1851, and improved in 1884. It is a tiled building about forty feet long and twenty-five feet broad with laterite

Roman Catholic Chapels.

[1] The Rev. C. Walford, M.A., Chaplain of Belgaum.

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Roman Catholic Chapels.

walls and 400 to 450 seats. Round the church is a large enclosure in which is a school building and several tombs. Till 1856 when it was transferred to the Bombay Catholic Bishopric the church was under the Archbishop of Goa and the priest was a Carmelite. The congregation numbers 700 to 800 persons including European and Eurasian Roman Catholic soldiers and officers and Madrási Christians. Two morning and evening services are held. The duties of the Jesuit priest are to hold daily divine service, two masses and an evening service on Sundays, to go to the military hospitals, teach the catechism in the Regimental schools and two English and two Tamil schools connected with the chapel. The large bungalow to the south-east, now rented, belongs to the chapel and till 1881 was occupied by nuns who were withdrawn in that year. St. Anthony's Chapel in the Sadar Bázár is chiefly intended for the evening prayers of the Madrási Christians. It is in charge of the priest in St. Mary's chapel. The chapel near the commissariat cattle lines for Goanese Catholics is under the jurisdiction of the Archbishop of Goa.

Asad Khán's Dargha.

The only Hindu temples are small buildings in the camp near the native infantry lines and the Nágzari springs. There are two Musalmán shrines, one in the *khirni* grove behind the Roman Catholic chapel to Asad Khán the Bijápur general who held Belgaum fort from 1511 to 1549, and the other to Murád Alli Sháh a *fakir*. Asad Khán, who died at Mandoli three miles south-west of Belgaum and was buried here, is held in high honour by all Belgaum Musalmáns. He was remarkable for his judgment talents and learning, and for his physical strength and prowess as a swordsman. For nearly forty years he was the patron and protector of all the noble and distinguished men in the Deccan. He lived universally respected and esteemed and maintained a splendour and magnificence suited to his high station.[1] Asad Khán is supposed to have died at the age of 150 and it is said, but with little truth, that as long as his memory is honoured Belgaum will be free from cholera. In the Muharram, all the biers or *panjás* are brought and pay their respects at Asad Khán's tomb. About thirty royal umbrellas hang round the shrine and about two dozen ostrich eggs near the front of the building are presents offered by Asad Khán's devotees. Almost all classes of natives and especially the sepoys pay their devotion at Asad Khán's shrine, where incense flowers and cocoanuts of the value of about £1 (Rs. 10) are offered every Thursday and dancing girls pay their respects by dancing before the shrine every Thursday night. To the original building a front was added by a Bráhman mámlatdár of Belgaum.

Hospitals.

The station hospital to which all British soldiers are sent is between the British Infantry and the Royal Artillery Lines. It contains beds for ninety-four men and fifteen women and has quarters for the apothecary, assistant apothecary, matron, and apprentices. The Native Infantry Regiments have each their hospitals. There are three infection huts one near the Royal

[1] Stokes' Belgaum, 33-34. Details are given in the History Chapter.

Artillery Lines and two near the right flank Native Infantry Lines. Two positions for cholera camps were chosen in 1869 one on the Khánápur road about six miles south of Belgaum near the village of Machha, the other near Yermale village about eight miles to the south-west. Two more sites have been chosen further south in the direction of Khánápur, but it has not been found necessary as yet to use any of the four camps. Lock hospital rules are in force within a radius of five miles from Belgaum. The station has a first class lock hospital with a building bought and remodelled by Government at a cost of £485 (Rs. 4850). The staff consists of a surgeon, hospital assistant, and a matron. The number of prostitutes on the rolls in 1882-83 was 145 chiefly Madras Mhárs and Maráthás.

Cantonment Fund.

The cantonment is managed by a committee from a fund which in 1882-83 yielded an income of £1664 (Rs. 16,640). The fund is administered under rules laid down by Act III of 1867. The cantonment committee consists of the Brigadier General, the District Magistrate, Deputy Sanitary Commissioner, Executive Engineer, and two members nominated by the Commander-in-chief, with the Cantonment Magistrate as its Secretary. The committee is responsible for the proper administration of the fund. The executive duties of the committee are performed by the Cantonment Magistrate who has a staff under him.

Magazine.

The station has no proper regimental magazine, the reserve and spare ammunition of the British and Native Infantry regiments being kept in the old ordnance store in the fort. Near the Royal Artillery barracks is the main magazine; but it is of faulty build and is used for keeping powder and blank cartridges for the Royal Artillery.[1] The garrison cells lie between the church and the cantonment garden and have accommodation for fifteen prisoners. The post and telegraph offices are close to the Staff Lines. The telegraph office is of the third class.

Observatory.

Belgaum is one of the five military stations in the Presidency where in 1851 meteorological observatories were established.[2] The observatory is in the enclosure of the station hospital and is in charge of the senior medical officer of the hospital and under the administration of the medical department. The system of observations comprises two sets of daily observations one taken at nine in the morning and the other at six in the evening. Four complete sets of twenty-four hourly observations for four days in every month are also recorded. At each observation the instruments and phenomena noted include the barometer, dry and wet bulb thermometers, the direction of wind, the cloudiness, and the rainfall. Twice a day are recorded the maximum and the minimum thermometers in the shade, and once a day the maximum thermometer exposed to the sun's rays during the day and the minimum thermometer laid

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1 The magazine is a large high building with two rooms divided by pillars of open arches like the aisles of a church divided from a nave.

2 The five stations are Belgaum, Poona, Deesa, Karáchi, and Bombay-Colába. Chambers' Bombay Meteorology, 125, 129.

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Observatory.

on grass open to the sky at night. The observations are registered on printed forms which are filled and regularly forwarded by the head of the medical department to the Reporter of the Colába Observatory in Bombay to have the calculations examined and results compiled. Once a year the registers and compilations are sent by the Reporter to Government to be forwarded to Her Majesty's Secretary of State for India.

The observatory possesses tables of corrections for index errors of the various thermometers and of the barometer which corrections are regularly applied to the observations. In the beginning of the system the observers at the station were European soldiers who were drafted from their regiments for the duty, and, before entering on this duty, were put through a course of practical training at the Colába Observatory. The self-registering thermometers are placed in a wooden revolving stand at a distance of 18½ feet from the nearest building and four feet from the ground. They are fully exposed to the air and protected from the sun's rays, but it is impossible to prevent rain from getting at them during the revolving storms which occur at the beginning of the south-west monsoon at the close of May. The readings of the thermometer are supposed to be too high as the construction of the stand is not adapted to a tropical sun. The barometer and dry and wet bulb thermometers are in a shed in the north-east veranda of the hospital guard-house. The shed is thirteen feet by six and is made of wooden bars two inches apart. It has a flagged floor and a post in the middle rising from the floor to the roof. The barometer is suspended in the room and the dry and wet bulb thermometers on it, the thermometer being four feet seven inches from the floor, the dry bulb two feet seven inches, the wet bulb being three feet one inch from the wall. A new tower has been erected near the Gymkhána.

Fort.

The fort of Belgaum, one of the six works kept as Government forts in the Bombay Presidency,[1] is about three quarters of a mile to the east of the town and about 1½ miles from the camp and on a somewhat lower level. It is commanded by rising ground about 1000 yards to the north. Except where the town almost abuts on the fort and is about 150 yards from its west or weakest face, the ground close to the fort is an esplanade 600 yards broad with a slight outward rise. Rice and sugarcane fields lie to the south and east. The fort is about 1000 yards long and 800 yards broad. It is an irregular oval of 2900 yards perimeter, with the outer work of the main gate attached to it in the form of the mouth of a jar. It occupies an area of about 100 acres, and owes its principal strength to the width of its steep wet ditch and the height of its stone walls.

The ditch, at present forty to fifty feet deep and about seventy-two feet wide, is nowhere dry, and, except during the hot weather, is in most places filled with water, especially towards the

[1] Govt. of India, Mily. Dept. 1027 dated 17th July 1879. Belgaum is a station of secondary importance and not a strategical point for a first class fortress. It has not to defend an arsenal but to protect an arsenal depôt. It has no Government buildings of much importance. It has been kept to maintain a hold on the neighbouring districts.

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Fort.

east and south where as the ground is low about fifteen feet are stored at the end of the rainy season. The water is unwholesome and in places is covered with scum. In the hot season when large quantities of water are drawn to the neighbouring fields, the ditch is dry and becomes a grazing ground for cattle. Except that the greater portion of its facing or revetment has given way, the ditch is in good repair. The average height of the walls which are backed by substantial earthworks, and are accessible from all parts, is thirty-four feet. The fort is well covered by the glacis or earth slope especially where it is most subject to attack from its nearness to the town of Belgaum. The wall contains a large number of the carved stones which are found on Jain and other temples, including some richly relieved figures of Ganpati and Vishnu built in without design as the blocks fitted.[1] The scarp wall which had failed in places was repaired in 1883. The fort has six bastions, one cavalier or outwork, and two gateways.

Inscriptions.

In three places stones with Persian and Arabic inscriptions record the dates of the building or re-building of the fort or part of the fort.

On the north-east wall in a recess in the parapet is a six-line inscription in the Persian character which runs:

> 'Ya'qub 'Ali Kha'n who is a joy to the heart, and by whose benevolence the world is prosperous, built the wall of the citadel strengthening it with a strong foundation like the wall of Alexander.'

The date-verse gives the date (A. D. 1530 H. 937.) Another inscription in the south-east of the fort relates to the re-building of that portion of the wall. The inscription runs:

> 'Oh Opener! The fort having been destroyed by the rains, it was again made strong and firm. It was entirely renewed in the time of 'Abdul Husain, the powerful. A reckoning according to the date of the Hijrah was written down: know it to be the year 1043 (that is A.D. 1632). Written by 'Abdul 'Aziz'.[2]

Gates.

The fort is entered by two gates the main gate in the north and the new gate in the west. The main gate which was built in 1631 by one Bándeh Ali crosses the ditch by a massive masonry causeway flanked by high and thick walls. This gate is covered by a very large outwork which would require a strong garrison to hold it. The outer as well as the inner gateways are furnished with heavy folding gates which are kept in good order. A third gateway between these two was pulled down by the British and there are traces of a fourth folding gate a little to the south of the inner gateway. In a small well built and painted niche in the wall

[1] Besides the figures of Ganpati and Vishnu are rows of sharp cut lotus flowers, a warrior brandishing his sword, slim dancing women, and musicians. Hero-stones or *virgals* raised in honour of the dead are also built into the walls. These stones are divided into three panels or compartments, the lowest panel representing the fight in which the warrior was slain, the central panel showing two damsels bearing him to heaven, and the uppermost showing him in heaven adoring the *ling*. On one slab, on the bastion under the flag staff battery, the central compartment instead of the usual damsels has a gigantic hand and arm pointing upwards; the body of the deceased warrior follows its direction with arms raised towards the sky. This is a *sati* stone showing how the sacrificed wife guides her husband to heaven. Stokes' Belgaum, 25.

[2] Dr. Burgess' First Archæological Report, 5.

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just inside the main gate on the right side is a black stone image of the goddess Durga vulgarly called Durgadi, the guardian deity of Hindu forts. It was probably placed there in Marátha times (1750-1818). The hereditary worshipper is a Jain, who, in the shape of presents of cocoanuts and copper coins, enjoys an income of about 2*s*. (Re. 1) a week from the Hindus of the town. Many men flock to the place on Fridays and Tuesdays. On each side of the road leading through the gate are large stalls, covered from above by a stone terrace supported by pillars and arches taken chiefly from Jain temples. At the end of the left hand stall are two carved pillars placed upside down. The road with the Engineer's stores and workshops and the Station Library on the right and the old main guard rooms and the church on the left leads to an old arched gateway, the remains of the *Nagárkhána* in front of Asad Khán's *mahál* or palace which stood in front of the Safa Masjid. The western gateway is simply a well built arched opening in the rampart made for public convenience. The ditch is here simply filled in so as to carry the roadway across a solid causeway. Besides these two gateways several underground passages are said to lead out of the fort, especially one to Yellurgad about nine miles to the south.[1] One of these openings was found when part of the wall in the south-east was being re-built.

Except in the south-east where the ground is low and is sometimes flooded during the rains the interior of the fort is level. It is adorned with beautiful trees. When the British took possession of the fort, besides the garrison and the commandant Lakshmanbhat Thákur, who lived in a large mansion of which the present Station Library forms a part, the fort contained 200 to 300 people and ten Bráhman, ten Lingáyat and ten Jain families chiefly Government officers. Of these only one family, the Khares, now live in the town of Belgaum. These were ordered to leave the fort with their property in seven days, and no Hindu or Musalmán was allowed to live in the fort. British officers were given sites for building bungalows most of which at present by sale or gift have again become the property of Hindu and Musalmán townsmen. About thirty-five bungalows are occupied by European officers, clergymen, and pensioners. The bungalows are large airy one-storeyed buildings with walls and tiled roofs, in the centre of large hedged enclosures with bright flowers and finely grown trees. Most of the gardens have a well and behind, or to one side, are the servants' quarters, stables, and other out-houses. The fort also contains a magazine, an ordnance store, a commissariat store, and barracks for one strong company of British infantry. The value of the Government buildings in the fort is estimated at £27,500 (Rs. 2,75,000).

Besides barracks for the use of a detachment of the European regiment stationed in the camp, the fort has small single storeyed barracks built in 1860 with room for four officers and eighty-five men and one double storeyed barrack accommodating seven

[1] An opening is shown at Yellurgad which is said to communicate with the Belgaum fort.

married men.[1] The subsidiary accommodation includes a quarter guard with prisoners' rooms and cells, canteen and coffee shops, school room, plunge bath, and skittle and bowling alleys. The fort has an excellent supply of water from forty-eight wells six of them public and forty-two private. The wells are stone built and are generally worked by bags drawn by bullocks. The best water is said to come from a well inside the arsenal which is not available for public use. From the well outside the arsenal and close to the Safa mosque water is drawn for the use of the troops and the European residents of the fort.[2]

Roads.

The fort is connected with the town and cantonment by two roads leading out of two gates. The road from the main or north gate after crossing the esplanade meets the Khade Bázár road at the east end of the town, and the road through the new or west gate meets the Dhárwár road and passes either through or outside the town by the Post Office into the Cantonment. The Kaládgi road runs south-east passing the fort on the north and north-east, while the Vengurla road runs west from the main gate, meeting the Kolhápur road near the Huzur Kacheri. Inside the fort a well made road, with several branches leading to the bungalows and the barracks, passes along the fort wall and below the earth works which support the wall. The conservancy arrangements in the fort are under the Cantonment Magistrate. A plot of land by the side of an old Musalmán burying-ground to the north-west of the pond below the Jail hill seems at one time to have been set apart as a graveyard. It contains a tomb about five feet high dated 1821 and several inscribed stones whose letters have been effaced by weather. For long Europeans who have died in the fort have used the camp burying ground.

The fort contains a church, an arsenal, a commissariat yard, public works stores and offices, an ordnance office, and a station library. The chief objects of interest are Asad Khán's Safa mosque and three old Jain temples.

Church.

The fort church, called Christ Church, is a small building 112 feet long with a pleasing interior. It was built in 1833 at a cost of £1135 (Rs. 11,350) and contains several monuments and memorial windows. Its apse was designed by General Merriman R.E. to commemorate the services of Mr. C. J. Manson, C.S. Political Agent

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[1] This barrack is one of the three old Jain temples in the fort.

[2] In 1868 an analysis of the water of this well gave :

Chloride of Sodium	5·57	grains to the gallon.
Sulphate of Soda	2·27	,, ,,
Carbonate of Soda	1·61	,, ,,
Nitrate of Lime	·46	,, ,,
Carbonate of Lime	6·23	,, ,,
Silica	2·80	,, ,,
Carbonate of Magnesia	3·21	,, ,,
Oxydisable Organic Matter	·42	,, ,,
Total ...	22·57	,, ,,

Total solids by evaporation 21·98 ; Clark's degree of hardness 10°·33. The water was destitute of colour, odour, and taste, deposited hardly any sediment, and contained traces of nitrous acid. Surgeon-Major C. T. Peters, M.B.

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Ordnance Dépôt.

Southern Marátha Country who was murdered by the Bráhman chief of Nargund in 1858.[1] The church font is of a very handsome design in black marble.[2] A third class ordnance store was kept in the fort till the end of March 1881. A few stores are left in charge of a park sergeant, under the orders of the Officer Commanding the Royal Artillery. It is a compact block of buildings surrounding an oblong plot of ground whose outer measurements are 200 yards by seventy with a large open space in the centre 180 yards by fifty. It contains two large store rooms one 184 feet by 24 and the other 114 by 24; workshops, two guard-rooms, staff sergeants' quarters, armoury, magazine, and woodyard. As there are no proper regimental magazines the reserve and spare ammunition both of the British and of the native regiments are kept in the old ordnance store. A small magazine at the back of the old store is not used. The commissariat store rooms are close inside the west entrance of the fort, while the lines lie about half a mile to the east of the artillery barracks in the cantonment. The executive engineer's office and the public works stores and workshops are inside the north entrance to the fort. The Station Library is in a house behind the public works stores and offices which form part of the old commandant's mansion. In the south-west corner of the front wall of the Library a Persian inscription in six lines, dated A.D. 1648, records that in the time of Khán Muhammad, a Bijápur officer of note in whose estate or *jághir* Belgaum probably lay, the fort wall was finished by Muhammad bin Zabit Khán.[3]

Safa Mosque.

Close to the south of the arsenal between the north and the west gates is Asad Khán's fine mosque called the Masjid-i-Safa or the Pure Mosque. The front measures 81′ 5″ in length and the mosque is 58′ 7″ deep. Over the mosque door, in very illegible Persian, is the following inscription:

> 'In the time of Adil Aya'm son of Adil Kha'n, a man of high rank, who bore the palm of excellence from all the world, of good counsel, the aim of merit, the defender of the faith who utterly uprooted the unbelievers from the country of the Deccan, Asad Kha'n, the best of all upright men, built this house of God, by good fortune, and with much labour. By the grace of God he called it the Pure Mosque. The lustre of the religion of the Prophet grew greater.'

The mosque formed part of a group of buildings all the rest of which have been pulled down. Asad Khán's palace or *mahál*, is

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[1] The inscription on Manson's tablet runs:

> 'This tablet was erected by Government in recognition of the able and devoted public services of Charles James Manson of the Bombay Civil Service who, when Acting Political Agent, Southern Mara'tha Country, was barbarously murdered by a band of rebels in the night of the 29th May, 1858, at the village of Suraban. The Apse and Memorial window at the east end of the Church were erected by his Friends in affectionate remembrance of his public worth.'

Of six other tablets one is to Lieutenant W. P. Shakespeare, A. P. Campbell, and Ensign W. Caldwell who fell in the Kolhápur and Sávantvádi insurrection in 1844.

[2] The Rev. C. Walford, M.A., Chaplain of Belgaum.

[3] Stokes' Belgaum, 40; Dr. Burgess' First Archæological Report, 5.

said to have been to the south of the mosque. Opposite the palace were his kitchens, and to the right looking from the front of the mosque stood the *Divánkhána* or hall of audience. The road to this group of buildings led under an arch on the site of the present arsenal which was so high that an elephant with his rider could pass beneath it. The present arch which faces the main gate of the fort was straight opposite the arch which has been removed. That arch was the place where the *naubat* or large kettledrum was beaten at stated hours and for salutes.[1] In the mosque are preserved Asad Khán's quilted jacket which was sabre-proof;[2] his Kurán, and a pair of shoes, too heavy for an ordinary man to lift, with soles of lead and uppers of iron, which were used by Asad Khán in gymnastic exercises. On the south wall of the mosque is a very solid and heavy round platform (6′ 5″ long 5′ 1″ broad and 3′ 10″ high) on which Asad Khán is said to have often sprung dressed in full armour and wearing his lead-soled shoes. Another of his feats of strength, according to local story, was to lift the great iron stool before the mosque by the edge of the fountain. His sword was kept in the mosque till it was stolen by a soldier a year before the mutiny. In 1857 when the mutiny broke out the authorities in Belgaum, on account of its nearness to the arsenal, ordered the mosque to be closed. Since then it has not been used for service. In 1882 the closed doors of the mosque opened of themselves. The people said it was Asad Khán and became much excited. The doors were closed, and, as Asad Khán made no further sign, the excitement passed off. A British soldier is believed to have climbed into the mosque after a tame rabbit and opened the door from the inside. The fort has another mosque beyond and to the east of the Naubat Khána, a plain neat building with no inscription and with one large and three small tombs.

Safa Mosque.

Jain Temples, 1200.

Of[3] the three old Jain temples one is just outside the commissariat enclosure, another is inside the enclosure, and a third is at a short distance from it. The shrine of the old laterite temple outside of the enclosure is entirely gone. It was probably pulled down when the road was made behind it. The shrine door has been blocked and the temple hall is used as a tent store. The remains of the temple include a porch the whole width (42′) of the building, with a screen wall in front and a hall or *mandap*, thirty-two feet square, raised on sixteen pillars and sixteen pilasters. The porch is fourteen and a half-feet high in the middle and faces south. The screen wall is carved with figures almost all playing on musical instruments or dancing. Below the figures are diamond-shaped ornaments cleverly designed and all different. The hall door is of delicately carved porphyry smeared with paint and clay. Over the centre is a kneeling figure and above the cornice are two other figures and two lions. The four central hall pillars stand on a platform raised

[1] Stokes' Belgaum, 23-25. The late Mr. E. B. Eastwick (Murray's Bombay Hand-Book, 235) gives a different translation of the inscription from that given in the text from Stokes' Belgaum, 23.

[2] The jacket is said to have been prepared with one single thread.

[3] Dr. Burgess' First Archæological Report, 1-5.

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Jain Temples, 1200.

about three and a half inches above the floor. The aisles are separated from the central area by a latticed or perforated stone screen joining the other pillars four on each side. Of this screen only one piece between the front wall and the first pillar of the right hand row remains. All along the side walls is a narrow plinth and opposite the middle the plinth passes well forward as if for an image seat. Above, about five and a half feet from the ground, is a stone shelf eighteen inches wide and six feet long. The stone beams over the columns are very massive and the beams which cross the centre aisle have an opening over them nearly equal to their own depth, to allow the beams of the side aisles to overlap the bearings both in the central and in the outer aisle. Except cobras on the capitals and four dancing satyrs on the blocked shrine door, there are no representations of living creatures inside. The shafts of the pillars are each a single stone, and some of the slabs in the walls measure six feet by four and in some instances even more. The foundations of the whole building have sunk in some places and made the walls crack.

The large temple inside of the commissariat enclosure consists of an open hall or *mandap* (24′ × 18′) with three porches and surmounted by a carefully carved dome, an inner temple or *shála* (20′ × 18′), a small antechamber (7′ × 7′), and a shrine (8′ × 8′). The hall is surrounded by a low screen wall from which rise the pillars supporting the roof. Above the level of the screen the pillars are round with square bases. They are of the black Belgaum porphyry which takes a high polish and is strongly magnetic. A cobra head forms the ornaments on the ends of all the brackets. In each of the eight architraves which support the dome are carved five small cells or *mandirs*, each containing a sitting Jina, and, between the cells, are four attendants or supporters, standing figures each under a small canopy. Over the brackets, which project inwards, have been carved slabs. Two on the north-east are gone; on one that remains on the north is a figure on horse-back with a high cap, a canopy or umbrella over his head, and a woman behind him. The next is similar but the animal's head is gone. The third animal is a fancy alligator or *makara* a large-headed gaping and short-legged dragon similarly mounted. The fourth slab on the south-west has a man with a shield mounted on the shoulder of a larger man who carries a badly broken woman on his left shoulder. The animal on the south-east slab is too broken to be made out. The animal on the last slab appears to have been a ram. In the centre of the dome is a beautiful pendentive boldly designed and well executed but damaged at one point. The pendentive hangs from a circle about eight feet in diameter and its point is about thirteen feet from the raised circular flag stone which is four inches above the floor. The dome springs at a height of eleven feet from the floor. The door leading from the hall to the inner temple has been very gracefully carved though two clumsy ashlar pillars lately put in to strengthen the building greatly interfere with the view. On the centre of the lintel is a sitting Jina and above the cornice are four sitting men. On the neat side pillar colonettes are five bands with human groups in some of which the figures though little more than an inch high are

in strong relief. Inside the bands of human figures is a band of rampant lions, their necks adorned with high frills. Outside of the colonettes is a band of holy swans, another of lions, and a third of human figures mostly on bended knees. The pillars of the inner temple or *shála* are square and massive, relieved by having all the chief fronts, the triangles on the base and neck, carved with flowers. The roof of the area between the four central columns is carved and with cut corners. The central stone is gone. In the front wall of this chamber, which is three and a half feet thick, are two small recesses closed by sliding stones one foot nine inches high. A richly carved door leads to the small antechamber in front of the shrine. On the under side of the door cornice is carved a dancing figure between two musicians. Above is a damaged figure which appears to have had eight arms. On each side of this door is a niche in the wall neatly carved in which were probably figures of Jain divinities or of the temple builders. The antechamber is plain with carved roof, its corners cut off by four carved stones. The corners of the square thus formed are cut off by four other stones and the central square is filled by a stone carved with a lotus. The door leading to the shrine is neatly carved and is in good preservation. The outer line of sculptures is a series of small grinning lions each supporting a second lion. Over the centre is a Jina with two fans and on the extreme top are four lions. The shrine contains no image but the throne on which the object of worship sat remains. The back of the seat which is now black with smoke, is carved to represent the usual cushion behind Jain images. Over the cushion on each side of the position for the head a plant rises with many circular or wheel-shaped flowers. At the ends of the cushion small colonettes support the back rail of the throne and a lion over a man. Above is an elephant with riders. At each side of the shrine is a deep niche in the wall. In the spire above the shrine is a small square chamber such as is common in Jain temples for a second image.

The third Jain temple, at a short distance from the Commissariat enclosure, has been turned into quarters for married soldiers, with such additions from the outside that it is impossible to recognize it as a temple. Besides these three, there seem to have been other temples in the fort as many of the gate posts to houses both inside the fort and outside are pillars from old Jain temples. Two finely carved slabs were unearthed in a garden in the camp in 1874.

Inscriptions.

Early in the present century two Ratta inscription tablets are said to have been removed from one of the fort temples to the museum of the Bombay Branch of the Royal Asiatic Society. The inscriptions were in the Old Kánarese language and very inaccurate copies of them have been preserved in a book belonging to the library of the London Mission Society's establishment at Belgaum. One of the inscriptions begins with the mention of king Sena II. born in the Ráshtrakuta or Ratta race. The genealogy is then continued to the brothers Kártavirya IV. and Mallikárjun who ruled together from about 1199 to 1218. Mention is then made of a certain king Bicha and of his sons. The inscription then proceeds to record grants made in 1205 (*Shak* 1127 the *Raktákshi*

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BELGAUM.
Inscriptions.

samvatsar) when the sun was beginning to turn north, on the second day of the bright fortnight of *Pausha* or December - January while the great chieftain Kártaviryadev and his younger brother the heir apparent Mallikárjundev were exercising imperial sovereignty at their capital of Venugrám, to the high priest Shubhchandra-bhattárkdev for the purposes of the Jain temple of the Rattas which had been built by king Bicha. The lands granted were at the village of Mambarváni in the Korvalli subdivision of the Kundi Three thousand. The second inscription, the historical part of which is to the same purport, records grants of lands at Belgaum (Venugrám) on the same day to the same person and for the same purpose.[1]

Fort.

In 1823 a committee of inspection described Belgaum fort as in a wide plain surrounded at a distance of five or six miles by ranges of hills, the hills to the south being wooded and forming part of the Sahyádris and the hills to the north stretching towards Pádsháhpur. The fort was irregularly round and enclosed by a deep wet ditch holding water for the greater part of the year. The ramparts were of stone and sufficiently high and strong to give Belgaum fort a place among the first class forts of the Bombay Karnátak. The fort was well covered by a sloping earthen mound or glacis especially in the west where its nearness to the town made it most subject to attack. The interior was level and stretched about 1000 yards long by 800 broad. The only good buildings were the commandant's house, two stone temples used as magazines, and a large house in which commissariat stores were kept. The fort was well suited for a military store.[2] Except the works at the gateway which had been breached and the masonry of the parapets which had fallen in places the fortifications were in good repair. In 1826 Colonel Welsh, the commandant of the Doab Field Force, described the fort as an irregular stone fortification egg-like in form. It was about a mile and a half in circumference with very high ramparts and only one gateway. The curtains were disproportionately long and the bastions consequently small and insufficient. The ditch was very wide and deep but not being repaired its sides were beginning to decay and many breaches were forming from heavy rains washing away the earth and the stones falling from their own weight. As communication with the town and the cantonment was stopped during the rains, Colonel Welsh made a causeway over the ditch on the western face where a large breach had prepared materials. The general staff of the Doab Field Force lived in the fort and had built their own houses. The houses were surrounded by excellent gardens and the inside of the fort was so beautifully wooded that it was more like a large garden than a military station. It was without exception the pleasantest and healthiest Indian station Colonel Welsh had ever

[1] Journal Bombay Branch Royal Asiatic Society, X. 184.

[2] In 1825 Lieutenant A. Lawe, Superintending Engineer of Forts recommended Belgaum fort as eminently suited for a military depôt chiefly on account of its strength and convenience. The buildings in the fort he valued at £12,000 (Rs. 1,20,000) and there was room for many more. The fort could hold a large garrison and required a large force to invest it. The ditch was very broad and deep, the rampart of cut blue stone was in good repair, and broad enough to admit of heavy artillery on all parts.

known.[1] In 1828 the fort is described as standing in a plain, a work of great strength and extent. The ramparts were faced with stone flanked by massive round bastions and protected by an admirable wet ditch cut out of the rock, with an earth slope or glacis and an advanced work in front of the chief gateway. Two old temples and some ruined native houses were found in its large interior.[2] In 1872 a committee was formed to report on the condition and requirements of the defence and armament of Belgaum fort. The committee reported that the fort was irregularly round, its interior being 800 to 850 yards in diameter. It was surrounded by a deep and broad ditch dry in the hot weather but holding water for the greater part of the year. The defences, within the ditch, consisted of an earthen rampart retained by a massive stone and lime escarp wall. The rampart was twelve to eighteen feet high above the general level of the interior and varied in breadth but was everywhere solid enough to resist heavy smoothbore guns. The counterscarp was ruinous, the wall in many places having fallen into the ditch. On the south and west from eight to fifteen feet of the scarp wall was high enough above the glacis or sloping earthen mound to be exposed to direct fire from without. The ramparts had no traverses. On the north-west side of the fort was a cavalier battery capable of mounting eight heavy guns with bastion outwork, and round the ramparts were eight towers with stone parapets, each capable of holding one or two heavy guns. The fort had two entrances the old Marátha gateway with a strong outwork in front to cover it and a new gateway cut directly through the rampart and crossing the ditch by an earthen bank. The fort had an arsenal and a powder magazine and an ample water-supply from wells. Immediately round the fort were low cultivated fields. But about 1000 yards off, on the north-west opposite the cavalier and bastion, high ground commanded the interior of the fort.[3]

History.

Belgaum is an old town. It is called Venugrám or the Bamboo Village in inscriptions of the twelfth and thirteenth centuries.[4] Old Belgaum is believed to have stood a little to the south-east of the modern town, and the embankment of the mud fort of old Belgaum is still shown a short distance from the second milestone on the Dhárwár road. The fort is said to have been built by a Jain king. Round the fort was a moat and the remains of a high turret at one corner are still seen. On the south was a well, whose stones are

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[1] Military Reminiscences, II. 249-252. Colonel Welsh gives a sketch of the fort with forty-three references, a side view of the fort, and a sketch of his own bungalow.

[2] Hamilton's Gazetteer, I. 165.

[3] Report No. 217 Miscellaneous dated Belgaum 14th November 1872.

[4] Indian Antiquary, IV. 139; Journal B. B. Roy. As. Soc. IX. 296. Besides in inscriptions, the old name is preserved in the writing at the end of copies of the Vedas written by Belgaum Bráhmans which is always: 'Written at Venugrám.' Stokes' Belgaum, 18. *Venu* or *Velu* is a common Sanskrit term for bamboos and until lately Belgaum was thickly surrounded by clumps of bamboo. Within living memory the different parts of the city were separated by thick bamboo hedges and robberies in broad daylight by men hid in the bamboo thickets were not uncommon. A MS. account of Belgaum fort written about 1820 describes the *petta* or town of Belgaum as hidden and guarded by a high impassable bamboo hedge.

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said to have been taken to build the present fort. The pond belonging to old Belgaum was called Nágarkere or the Cobra pond, and within a mile of Belgaum the Khánápur road passes over the ruined dam of this pond.[1] The earliest known mention of Belgaum is as Velugrám in a Goa Kádamba inscription dated 1160 found at Golihalli a mile south of Bidi. Belgaum was then the chief town of a district known as the Belgaum Seventy and was governed, along with the Palasige or Halsi Twelve thousand and the Konkan Nine hundred, by the sixth Goa Kádamba chief Shivchitt or Permádi. Within the next fifty years Belgaum had passed to the Rattas of Saundatti and Belgaum (850-1250). Two inscriptions in Belgaum fort dated 1205 both mention Venugrám. One mentions Venugrám as the Ratta capital and the other records that lands in Venugrám were assigned for the maintenance of one of the fort temples.[2] An inscription dated 1208 and found at Hannikeri, about six miles north-west of Sampgaon, has the first mention that the Ratta capital was moved from Sugandhvarti or Saundatti to Venugrám or Belgaum, and that, in addition to the Kundi Three thousand, the Rattas held the Belgaum Seventy which they had conquered from the Goa Kádambas.[3] About 1250 Belgaum passed from the Rattas to the Devgiri Yádavs (1150-1310). In 1375, according to Ferishta, the fortress of Belgaum was included in Vijaynagar territory.[4] During the three following years Mujáhid Sháh Bahmani (1375-1378) unsuccessfully turned his arms against the forts from Goa to Belgaum and Bankápur.[5] In 1472 under orders from Virupáksha of Vijayanagar, Vikram Ráy Rája of Belgaum, helped by the Hindu chief of Bankápur in Dhárwár, tried to retake Goa. Muhammad Sháh Bahmani put himself at the head of a large army and marched against Belgaum, which is described as a fortress of great strength, surrounded by a deep wet ditch, and near it a pass whose only approach was fortified by redoubts.[6] According to Ferishta Vikrama Ráy, who commanded the fort, at first asked terms which were refused. He then defended himself with great vigour and prevented Khwája Máhmud Gawán the Bahmani general from filling with wood and earth the wet ditch in which lay the chief strength of the fort. The besiegers then began to form trenches and dig mines, apparently at this time a new feature in Deccan warfare. Three mines were sprung and made practicable breaches in the fort wall. The breaches were at once stormed, and, in spite of a gallant defence and the loss of two thousand of the besiegers, Muhammad Sháh succeeded in gaining the ramparts. The citadel had yet to be carried, but Vikram Ráy despairing of success, disguised himself and was admitted to the Bahmani king's presence as a messenger from the Belgaum chief. In the king's presence he discovered himself saying that he had come with his family to kiss the foot of the throne. Muhammad admiring his courage received him into his order of nobles. The new territories were added to the estates of Khwája

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[1] Stokes' Belgaum, 19.
[2] Jour. B. B. R. A. Soc. X. 185; Dr. Burgess' First Archæological Report, 2.
[3] See below Hannikeri. [4] Briggs' Ferishta, II. 313; Scott's Deccan, I. 27.
[5] Grant Duff's Maráthás, 26. [6] Briggs' Ferishta, II. 337-338.

Máhmud Gawán who had distinguished himself during the siege.[1] In a distribution of the Bahmani territory made in 1478 by the Bahmani minister Khwája Gawán the country from Junnar to Sátára and the forts of Goa and Belgaum were placed under the governorship of Fakr-ul-Mulk.[2] In 1481 the Vijaynagar king Narsingh attempted to recover Goa. The attack was repelled by Muhammad Sháh Bahmani II. (1463-1518) who is mentioned as visiting Belgaum and examining the city and fortifications.[3] About 1488 Bahádur Giláni, the Bahmani governor of the Konkan broke into rebellion and seized Belgaum and Goa.[4] In 1493 Bahádur Giláni was killed by an arrow and his estate including Belgaum was conferred on Ein-ul-Mulk Giláni.[5] In 1498 the Bahmani territories were divided and the estate of Belgaum and the neighbouring districts were assigned to Bijápur.[6] In March 1510 when the news of Dalboquerque's capture of Goa reached Belgaum, the Hindus rose, drove out the Bijápur garrison and resumed their former allegiance to the Vijaynagar kings.[7] In 1511 Belgaum was taken from Ein-ul-Mulk Giláni, and, together with the title of Asad Khán, was granted to Khosru Turk, a Persian of the province of Lár and a Shia by religion, in reward for delivering the young king Ismáil Adil Sháh (1511-1534) from the treachery of his guardian Kamál Khán Dakhani.[8] Asad Khán held Belgaum for thirty-eight years (1511-1549) during which he was the mainstay of Bijápur power. His is the greatest name Belgaum history can boast. He is the hero of the Belgaum Musalmáns and is now a saint whose power, so long as he is pleased by worship, keeps the cholera spirit from ruining his beloved Belgaum.[9] In 1519 Asad Khán completed the building of the Safa Mosque in Belgaum fort,[10] and, in 1530, the wall of Belgaum fort was finished by one Yakub Ali Khán.[11] About 1535 Yusuf Khán of Kittur accused Asad Khán of meditating the surrender of Belgaum fort to Burhán Nizám of Ahmadnagar, who, like Asad Khán, was a Shia. Under Yusuf's advice the king summoned Asad Khán to Bijápur, but Asad Khán pleaded sickness and remained at Belgaum. After fruitless attempts to poison him, lands near Belgaum were given to Yusuf, that, when the chance offered, he might seize the minister. Once near Belgaum while Asad was riding alone some distance ahead of his guard, Yusuf Khán attacked him with a troop of horse. Asad Khán, who was a man of giant strength and a famous swordsman, single-handed attacked and put Yusuf Khán and his troops to flight, and, with the help of his guard, made Yusuf's men prisoners. King Ibráhim professed much anger at Yusuf's conduct, confined him, and asked Asad Khán to do with him what he pleased. Asad Khán blamed his own ill-luck and set Yusuf's men free with presents.[12] Taking advantage of this quarrel between Ibráhim and Asad Khán

[1] Briggs' Ferishta, II. 330; Stokes' Belgaum, 14.
[2] Briggs' Ferishta, II. 502-503; Scott's Deccan, I. 168-169; Grant Duff's Maráthás, 29.
[3] Briggs' Ferishta, II. 516-517.
[4] Briggs' Ferishta II. 539-543.
[5] Briggs' Ferishta, II. 543.
[6] Stokes' Belgaum, 23.
[7] Commentaries of Dalboquerque, III. 37.
[8] Briggs' Ferishta, III. 45.
[9] Stokes' Belgaum, 33-34.
[10] Mosque Inscription see above p. 538.
[11] Wall Inscription see above p. 535.
[12] Briggs' Ferishta, III. 89.

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Burhán Nizám of Ahmadnagar and Amir Barid of Bidar spread reports that Asad Khán had promised to give them Belgaum. In 1542 the Ahmadnagar king attacked the Bijápur territory and moved south towards Belgaum. About 1545 the Bijápur king Ibráhim Adil Sháh discovered a plot to dethrone him and place his brother Abdulla on the throne. Abdulla fled to Goa and as Asad Khán was suspected of being a party to the plot he was forced to retire to Belgaum. With the aid of the Portuguese, of Burhán Nizám Sháh of Ahmadnagar, and of Kutubsháh of Golkonda, Abdulla proclaimed himself king and marched to Bijápur. As Burhán Nizám was passing Belgaum on his way to Bijápur he heard that Asad was dangerously ill. In the hope that on Asad's death he might be able to seize the fort of Belgaum Burhán stopped at Belgaum. To prepare the way Burhán sent a Bráhman spy to buy over Asad's men. Asad recovered and hearing what was going on, seized Burhán Nizam's spy and killed him, and put to death as many of the garrison as seemed to have been tampered with. In 1549 Asad Khán sent word to Ibráhim that he was dying and wished to see him before he died. Ibráhim started for Belgaum, but, before he arrived, Asad Khán had died at Mandoli three miles south-west of Belgaum. His tomb or *dargha* in the Belgaum camp is still worshipped both by Musalmáns and Hindus. Asad's son Muhammad Kishwar Khán was made governor of Hukeri, Belgaum, and Ráybág, and the rest of Asad's estates and treasures went to the king. According to Ferishta,[1] besides for his prowess as a soldier and his skill as a statesman, Asad Khán was famous as the patron and protector of all the learned men in the Deccan. He lived at Belgaum in the greatest magnificence. He had 250 household servants, Georgians, Circassians, Hindus, and Abyssinians. He had sixty large and 150 small elephants, and, in his stables, besides those of mixed breed, were 450 Arab horses. In his kitchens 100 fowls, thirty sheep, and 2700 pounds (100 Deccan *mans*) of rice were daily cooked. He set the fashion, which all men of rank followed, of wearing a gold waistband and a dagger. He attempted to manage elephants with a bit and bridle, but the bit failed to control them in their fits of fury. In 1550 one Sher Khán built the town of Sháhpur, originally called Sháhpet as the *petta* or market of the Fort of Belgaum.[2] In 1557 Ibráhim Adil Sháh died leaving his younger son Tahamásp, who had Shia leanings, under watch at Belgaum. In 1583 the English traveller Fitch found Belgaum the first town between Goa and Bijápur, a good market for diamonds rubies sapphires and other precious stones.[3] In 1593 prince Ismáil the brother of king Ibráhim II., who, since 1580, had been kept a state prisoner at Belgaum, won the governor and garrison of Belgaum to his side, possessed himself of the fort, and broke into revolt. Burhán Nizám of Ahmadnagar promised him help, and most of the Bijápur nobles openly or secretly sympathised with him. Ibráhim sent an army under Eliás Khán to quell the rebellion

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1 Briggs' Ferishta, III. 101-102.
2 Stokes' Belgaum, 45. Sháhpur now belongs to the Sángli chief.
3 Fitch in Harris' Voyages, I. 207.

and besiege Belgaum where the prince still remained. During the siege Ein-ul-Mulk, a commander in Ibráhim's army, outwardly aiding the siege, secretly strengthened Ismáil's garrison by sending them grain and other necessaries and at last openly declared in Ismáil's favour. The siege was broken and Eliás Khán retired to Bijápur. Ein-ul-Mulk with an army of thirty thousand men marched to Belgaum and persuaded prince Ismáil to quit the fort and move towards Bijápur. Before they started a second army under a fresh general Hamed Khán came from Bijápur. Hamed Khán professed great respect for Ismáil and attachment to his cause. Tempted by the prospect of Hamed Khán's support Ein-ul-Mulk and prince Ismáil left Belgaum. When too far from the fort to seek safety in flight, Hamed Khán fell on them, slew Ein-ul-Mulk, and captured prince Ismáil who was shortly after put to death.[1] In 1631 the main gate of Belgaum fort was built by a Bijápur officer named Bándeh Ali.[2] In 1640 excessive rain ruined the south-east corner of the Belgaum fort wall and it was rebuilt by one Abdul Husain Amin.[3] In 1648 Belgaum seems to have formed part of the estate or *jághir* of Khán Muhammad a leading officer in the Bijápur army in whose time the fort wall was finished by one Muhamad bin Zabit Khán.[4] In 1673, taking advantage of dissensions at Bijápur, Shiváji retook Panhála fort in Kolhápur, and on his way to the sack of Hubli, plundered Belgaum.[5] About 1680 the English geographer Ogilby mentions Bellegam-Chapour or Belgaum-Sháhpur as one of four very eminent castles in the Cuncan or Konkan.[6] On the 30th of March 1695 the Italian traveller Gemelli Careri, on his way from the Moghal camp at Galgale about fifteen miles north of Kaládgi, to Goa, came to Belgaum. Though with little but mud and thatched houses, Belgaum was a populous city and a place of much trade. It had a large market and a good Musalmán fort built of stone and girt by a deep ditch full of water. In proportion to the size of the fort and the garrison the number of cannon was small.[7] In 1730 the town and fort of Belgaum were held by the Sávanur Nawáb who had received them from Nizám-ul-Mulk. In 1746 the Sávanur Nawáb, feeling himself unable to face the Maráthás, agreed to a treaty by which he was allowed to keep twenty-two districts together with the forts of Belgaum and Torgal which were his family possessions.[8] In 1754, a Marátha army returning from Maisur attacked Iláchi Beg the Sávanur Nawáb's governor of Belgaum,[9] and apparently soon after the fort passed to the Peshwa. In a Marátha revenue statement prepared about 1789 Ázamnagar or Balegaon appears as the head of a district or *sarkár* with fifteen sub-divisions or *parganás* yielding a yearly revenue of £135,451 (Rs. 13,54,516).[10] In 1802 the fort and

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[1] Briggs' Ferishta, III. 176-182. [2] Stokes' Belgaum, 39. See above p. 535.
[3] Stokes' Belgaum, 40. Wall Inscription see above p. 535.
[4] Library Inscription see above p. 538. [5] Stokes' Belgaum, 42.
[6] Atlas, V. 250. [7] Churchill's Voyages, IV. 217-219.
[8] Bom. Gov. Sel. CXII. 208. [9] Stokes' Belgaum, 50.
[10] Waring's Maráthás, 245. According to Mr. Stokes (Belgaum, 45), after the fall of Bijápur, the fort of Belgaum remained for some years in possession of Aurangzeb's second son Azam and from him was called Ázamnagar. This seems doubtful. According to Orme (Historical Fragments, 286-287) Belgaum was called Ázamnagar

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—Belgaum,
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country round Belgaum, with a yearly revenue of £4000 (Rs. 40,000), were held by Sadáshiv Pandit who kept a force of 1000 horse and 2000 foot supported by estates in north Poona. In the Third Marátha War General Munro arrived before Belgaum on the 20th of March and took possession of the town or *petta* without delay, in order, before further operations, to gain cover as near to the fort as possible. The fort was found in perfect repair. It had a broad and deep wet ditch, was surrounded by an open space or esplanade six hundred yards broad, and was garrisoned by 1600 men. The Pioneers were set to work to prepare a battery of three twelve-pounders at a mosque opposite the north face of the fort. To favour their progress, a five and a half inch mortar and a six-pounder opened from the town. On the 21st the battery opened within eight hundred yards of the fort, and was answered by five guns which were nearly silenced in the course of the following day. On the night of the 22nd an enfilading or raking battery of two guns was completed in the town and swept the north face and gateway. A gun opened on the enfilading battery from a small tower or cavalier within the works and the fire of the twelve-pounder battery was returned from the curtain to the left of the gate. These efforts of the besieged were partly defeated on the 24th when the approach was begun and carried one hundred and fifty yards. Next day the enemy fired nothing but wall muskets and the approach advanced 120 yards. On the 26th the garrison again showed artillery, and opened from the flagstaff battery, which had been nearly destroyed by the previous fire of the twelve-pounders. They likewise produced a new gun on the right of the gate, but could not stop the approach which was carried forward 100 yards through very hard ground. On the 27th the mortar was moved from the enfilading to the twelve-pounder battery and threw shells all the night, while an advance of a hundred yards more was made. This was prolonged 120 yards next day, the enemy's fire was reduced to two guns, and on the thirtieth 120 yards more were added. On the 31st the magazine in the mosque, belonging to the twelve-pounder battery, blew up, and the garrison instantly sallied to take advantage of the confusion which they supposed the explosion must have caused. When the sallying party were within 100 yards of them the battery guard, under Lieutenant Walker of the 2nd battalion of the 4th Regiment, and the artillery detail under Lieutenant Lewis, advanced to meet them, and, under a heavy fire of guns and small-arms from the walls, drove them back into the fort. Colonel Newall, who saw this act of gallantry, praised, with the two officers mentioned, the marked bravery of Lieutenant Macky of His Majesty's 53rd Regiment, who, unable to join the detachment of his corps with Brigadier-General Pritzler, took his tour of

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under the Bijápur kings. The province of Ázamnagar formed the western boundary of the district of Bankápur, and it contained within it the district of Gokák of which the town of Gokák was the head place. Belgaum was called Mustafabad in memory of one of its commandants or *kiledárs* named Mustafa, who thoroughly repaired and strengthened the ramparts.

general duty in Brigadier-General Munro's force. After the explosion, the repair of the twelve-pounder battery occupied the 1st of April during which an eight-inch mortar was opened, the five and a half inch mortar was taken back to the enfilading battery, and the approach was carried fifty yards further. The approach was now so well advanced that within 550 yards of the wall a breaching battery for two eighteen-pounders was begun and finished on the 2nd. On the morning of the 3rd of April the breaching battery opened on the left of the gateway with great effect. The garrison had still two guns able to fire on the side of the attack; and as they considerably annoyed the breaching battery, to silence them two twelve-pounders were brought into battery 100 yards to the left. The enemy's guns were silenced on the 4th, when a large part of the outer wall to the left of the gate and some of the inner wall were brought down. Next day the destruction was still more rapid. All the batteries continued firing and shells were thrown all night long. Before daylight on the 6th a twelve-pounder was got within 150 yards of the gate and the firing was kept up with as great vigour as on the 5th. The twelve-pounder on the advanced battery opened on the 7th, but burst after firing fifteen rounds. The breach of the curtain was widened, the garrison still keeping up a smart fire. On the 8th the original twelve-pounder battery was abandoned and two of its iron guns were brought into the battery near the gate. On the 9th they opened with excellent effect on the curtain to the right, where the enemy's ginjal[1] and matchlock men had previously found good cover, and made a practicable breach in the outer wall. Seeing this breach the commandant sent out to propose terms. As the terms were not agreed to, on the morning of the 10th, the batteries continued to fire till the commandant surrendered at discretion. On the same day (10th April) a detachment of British troops took possession of the outer gateway, and, on the eleventh the Pioneers were employed in opening both entrances, as they were built up within and were strongly barricaded. On the 12th of April the garrison marched out. They acknowledged to have had twenty killed and fifty wounded during the siege; the British loss was twenty-three. In spite of the want of ordinary means this important fort fell before the energy and zeal of the besiegers. The exertions of the Artillery and the men of the 22nd Dragoons, serving in the batteries, were unremitting, and the labours of the Pioneers were equally meritorious in constructing, besides several batteries, an approach 750 yards long through extremely hard ground. General Munro took the field without any staff. He was even without an engineer, though this want was supplied by the judgment and energy of Colonel Newall the second in command, who personally directed every operation. The ordnance found in the fort included thirty-six pieces, mostly of large calibre, and sixty wall muskets and small brass guns. The place was well supplied with stores. It was a matter of congratulation that the garrison

[1] Lieutenant Lake (Sieges of the Madras Army, 70) describes ginjals as long matchlocks of various calibres, used as wall pieces. They are commonly fixed like swivels and carry iron balls not more than a pound in weight. In the field they are sometimes carried on the backs of camels.

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surrendered without further opposition. The three eighteen-pounders were so run at the vent, that three fingers might be introduced into them, and they had consequently lost considerably in power. The walls of the fort were everywhere solid and massive, and being more than a mile and a half round, gave the garrison abundant room to avoid shells. After the capture of the fort the force had to halt at Belgaum till the 17th, to organize means for future operations and to put the results of the capture on a firm basis.[1]

In an account of Belgaum fort written about 1820 Belgaum is described as consisting of the fort and *petta*. The country rose gradually above the fort in almost every direction. The town was to the west of the fort separated by a large esplanade and concealed and protected by a high and impenetrable bamboo hedge. A number of large trees grew in the neighbourhood.[2] In 1821 Belgaum had 1309 houses and 7652 people. The houses were better than in most parts of India those of the upper class being uniform substantial and roomy and those of the lower classes respectable cottages.[3] In 1826 Colonel Welsh, in charge of the Doab Field Force with its head-quarters at Belgaum, described the town as extensive populous and wealthy. Its skirts were barely out of the reach of cannon from the western face of the fort and the cantonment was about the same distance on the other side.[4] In 1828 Belgaum town and fort were visited on a tour of inspection by Sir John Malcolm then Governor of Bombay.[5] About this time Belgaum is described as an old town most of its merchants and bankers residing at Sháhpur. The town stood high and within the influence of the sea breeze. It was famous for its healthy climate, fresh strengthening air, and excellent water.[6] On the 9th of March 1838 Belgaum was chosen as the civil head-quarters of the district, though A'nkalgi Gokák Manoli and Murgod were all proposed and Gokák was at one time almost determined on. In 1848 the people of Belgaum raised subscriptions and repaired the town roads and lanes, and during the years before 1862 much was done to improve the town.[7] During the 1857 mutinies Belgaum was in considerable danger. The fort was put in a state of defence and its breaches repaired. A battery of artillery was quartered in the fort and the European and Eurasian inhabitants of the town were formed into a small volunteer corps and drilled daily. The Safa mosque was ordered to be closed as its nearness to the arsenal was a source of danger. On the 10th of August 1857 reinforcements arrived from Bombay, of which Belgaum was badly in want chiefly on account of the drain caused by the Persian War. A Wahábi Munshi who was the ringleader of the conspiracy was tried with five men of the disaffected regiment. All six were found guilty and executed and four more were transported for life. The danger was overcome chiefly through the tact of General Lester in military command of Belgaum and no actual outbreak occurred. In 1858 the mutinous Bráhman chief of Nargund, who had murdered Mr. Manson, the Political Agent of Dhárwár, was brought for trial

[1] Blacker's Marátha War, 292-294. [2] MS. Account of Forts (1820-1827).
[3] Hamilton's Gazetteer, I. 165. [4] Military Reminiscences, II. 250.
[5] Military Reminiscences, II. 339. [6] Hamilton's Gazetteer, I. 165.
[7] Thornton's Gazetteer, 86.

to Belgaum. He was confined in the main guard of the fort, tried, and sentenced to death. He was carried on a cart drawn by Mhárs through the town of Haystack Hill where the gallows were erected and was there hanged.[1]

BELVANKI HILL.

Belvanki or **Old Panhala Hill** about 1000 feet above the plain, lies near Belvanki village about six miles north-west of Athni. Its rugged sides are partly covered with low thorn bushes. A narrow and difficult footpath leads up the hill to a cave dedicated to the god Siddheshvar. The hill-top belongs to the chief of Sángli and is tilled with wheat and gram by Lingáyats and Maráthás.

BHIMGAD FORT.

Bhimgad Fort, in the village lands of Tanáli, is built on a detached spur of the Sahyádris about sixteen miles south-west of Khánápur. The spur has steep sides and a flat top which is reached by a flight of rock-cut steps. The fort is 1380 feet long from north to south and 825 broad from east to west; the whole inside of the fort is overgrown with brushwood. The fort has one gateway and the walls are still in good order. The water-supply is from a spring. Tigers, wolves, bears, bison, and *sámbhar* occasionally visit the hill. In 1827 a committee of inspection described Bhimgad fort as situated in a bay or basin formed by the Sahyádris immediately north of the Khele pass. Bhimgad occupied the summit of an extraordinary rock with sides about 300 feet in perpendicular height. Except on the south where a pathway broad enough to admit of two or three men abreast led to the summit, the fort was inaccessible. The defences were almost entirely natural, requiring little artificial help. The gateway was formed by a small thatched building connected on each side with a slight wall of defence very weak and assailable even without scaling ladders. The gateway commanded the footpath and the approach in some degree, but an invading force would find cover almost everywhere from the fire of the garrison. The *petta* or lower fort was about 400 feet below the upper and was inaccessible on every side except by a footpath leading eastward where a neck of hills formed an easy communication with the principal range. On this, the east side, the defences of the lower fort were trifling and could be easily surmounted with short scaling ladders. On the other sides, the south and the west, there was a fearful descent of 400 feet into the valley below, partly hill and partly rock. The water-supply, consisting of a small spring to the west and a reservoir to the north, was scanty and entirely failed during the two hottest months of the year. The surrounding hills rose about 700 feet above the level of Bhimgad and lay within range of shot and shell. In the upper fort were two guns an eight and a three pounder and one wall musket. None of the gateways in the lower fort had any powder or shot. The committee found that the fort could not be effectually destroyed as the masonry at the top of the footpath could be rebuilt in a short time. When the fort was examined it was guarded by an irregular force of 175 men.

History.

Bhimgad was one of the forts which Shiváji held at the time of his death in 1680.[2] In 1719 it was given to Sháhu with the sixteen

[1] Sir LeGrand Jacob's Western India, 226. [2] Grant Duff's Maráthás, 133.

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BHIMGAD FORT.

districts included in his own rule or *svaráj*.[1] About 1787, with Vallabhgad and Gandharvgad, Bhimgad was forcibly taken from Kolhápur by the Nesargi chief, but shortly afterwards the chief and his confederates were put down, their army was dispersed, and the forts retaken. In 1820 Marshall notices Bhimgad as built on a lofty rock nearly steep on two sides and of most rugged and steep ascent on others. It was surrounded by a double line of hills and was reached by a series of rude ascents and broken descents, almost every step being from rock to rock.[2] In 1844 Bhimgad fort among other places was occupied as a guard against bodies of insurgents who threatened the Belgaum district.

BHOJ.

Bhoj village, about thirteen miles north-west of Chikodi, with in 1881 a population of 4150, has a copperplate grant dated 1208 (S. 1130 *vibhava samvatsar*) of Kártavirya IV. and Mallikárjun (1200-1218) brothers and joint rulers belonging to the Ratta dynasty of Saundatti and Belgaum (875-1250).[3] In 1773 Bhoj was the scene of the defeat by Yesáji Shinde the Kolhápur minister of Konherráv Trimbak Patvardhan of Kurundvád who was marauding into the heart of the Kolhápur country and had destroyed many villages.

BIDI.

Bidi, twelve miles south-east of Khánápur, with a population in 1872 of 1911 and in 1881 of 2086 was the head-quarters of the Bidi subdivision till 1868-69 when they were transferred to Khánápur. The local trade is confined to rice, cocoanuts, oil, salt, and plantains. There is a Portuguese mission with a chapel and two schools one for Kánarese and the other for Musalmán boys. The only object of interest is a pond with stone steps to the east of the village. About 1690 Bidi with Sampgaon was held by the *desái* of Kittur.[4] In 1779 Bidi was given to the Sávanur Nawáb by Haidar Ali, but, after a nominal transfer, it was continued to the Kittur *desái*. In 1829 the Sángoli Ráyappa outbreak began with the burning of the mámlatdár's office at Bidi. In 1844 a party of 800 troops was stationed at Bidi to guard against the insurgents who threatened the district.

BIJGARNIGUDD.

Bijgarnigudd Hill, about 1500 feet above the plain, lies about six miles south-west of Bidi and eight south-west of Khánápur. It is an isolated hill with on its flat brushwood-covered top (300′ × 285′) the remains of a fort called Hanmantgad or Máchigad. An easy ascent of 750 steps leads to the fort which has two gateways and a ruined wall with two bastions. In one of the gateways is an image of Máruti or Hanumán from which the fort takes one of its names. The water-supply is from a rock-cut cistern.

CHANDGAD.

Chandgad, the head-quarters of the Chandgad petty division, with in 1872 a population of 2211 and in 1881 of 2574, lies twenty-two miles west of Belgaum. Besides the revenue and police offices of the petty division, Chandgad has a post office, a vernacular school, and a temple of Ravalnáth (100′ × 38′) with a Persian inscription. The god is believed to keep off cholera. Chandgad has a ruined mud fortlet or *ghadi*. In 1827 the *ghadi* was described as

[1] Stokes' Belgaum, 47.
[2] Statistical Reports, 87.
[3] Fleet's Kánarese Dynasties, 83.
[4] Stokes' Belgaum, 44.

CHANDGAD.

a place of no strength useful only to protect the persons and property of the inhabitants during incursions of predatory horse. There were forty irregulars and one small gun in the fort. In 1724 Nág Sávant, a son of the great Phond Sávant of Sávantvádi, overran and reduced the Chandgad petty division and established a post or *thána* at Chandgad.[1] In 1750 Chandgad fort with Párgad and Kálánandigad and land valued at £500 (Rs. 5000) a year were granted by the Kolhápur chief to Sadáshivráv Bháu the Peshwa's cousin, who, dissatisfied with his treatment at Poona, had made overtures to Kolhápur and got himself appointed Peshwa of Kolhápur.[2] In 1820 Chandgad had 277 houses and 1088 people.[3] In 1844 Chandgad and Párgad were threatened by insurgents but a timely reinforcement of irregulars saved the forts from attack.[4]

CHIKODI.

Chikodi, 16° 25′ north latitude and 74° 38′ east longitude, about forty miles north of Belgaum is a large town the head-quarters of the Chikodi sub-division, with in 1872 a population of 6184 and in 1881 of 5699. The town lies among a group of hills about ten miles south of the Krishna. It is a place of considerable trade with the inland country and with Rájápur on the Ratnágiri coast with which it is connected by a made road passing through Nipáni, Kolhápur territory, and the Phonda pass. Of imports rice is brought from Ajre village in Kolhápur about twenty-seven miles to the south-west by Musalmán dealers. It is also carted from Belgaum and Dhundshi in Dhárwár by Chikodi Lingáyats who visit these places to sell tobacco and chillies. Wheat is imported from Bágalkot and Guledgudd in South Bijápur in exchange for molasses, and cocoanuts, curry-stuff, dates, spices, and salt from Rájápur in Ratnágiri. Many kinds of cloth are brought from Bombay by Márwár Vánis who have opened shops in the town. Of exports cotton, hemp, molasses, and tobacco go to Rájápur, sugar to Poona, betel leaves[5] chillies and tobacco to Belgaum and Dhundshi, and molasses to Bágalkot and Guledgudd in South Bijápur. The chief industries are the weaving of ordinary women's robes headkerchiefs and the lower kind of blankets and waistcloths, and there is a little work in brass and copper. Superior hand-woven cloth is also imported from Bijápur. A few Chikodi goldsmiths have a local name for their skill in setting diamonds. The busy months of brisk trade are February March and April. A weekly market is held throughout the year on Thursdays when gram, millet, rice, wheat, and salt are sold by Jains, Lingáyats, and Maráthás. Besides the revenue and police offices of the Chikodi sub-division the town has a post office, a subordinate judge's court, and a small mud fort. Of five schools three are government and two private. Of the three government schools two, an anglo-vernacular and a primary school are for boys, and one a vernacular school is for girls. Between the fort and the

[1] Stokes' Belgaum, 49.
[2] Stokes' Belgaum, 50. Sadáshivráv soon after resigned his appointment under Kolhápur and returned as prime minister to Poona.
[3] Marshall's Statistical Reports, 70. [4] Stokes' Belgaum, 89.
[5] Betel leaves worth about £700 are grown in six or seven betel leaf gardens in the town of Chikodi and sent to Belgaum.

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town is a water-course called *kund* two feet deep and as many broad, the water of which is believed to cure fever. A municipality was established at Chikodi but abolished as the income was less than the expenditure. About 1680 the English geographer Ogilby notices Secoery as a village of some note on the road from Goa to Bijápur. Seven *kos* from it was Ráybág and five *kos* distant was a *pagod* from which the city of Mirsie (Miraj) with its castle and towers could be plainly seen.[1] In 1720 Captain Moor described Chikodi as a large and respectable town with an extensive market pleasingly situated on a rivulet. The town had a good manufacture of cloth chiefly for the dress and convenience of the country people and a good Thursday market. The neighbourhood of the town was famous for grapes of extraordinary size and flavour.[2] In 1827 Captain Clunes notices Cheekorie as a town belonging to Kolhápur with 600 houses seven shops and wells.[3]

DEGÁMVE.

Dega'mve village, three miles south-west of Kittur has a small but elaborately sculptured temple of the god Kamal Náráyan and the goddess Mahálakshmi built by Kamaládevi the wife of the sixth Goa Kádamba chief Permádi (1147-1175). In the temple are four inscriptions one on a pillar, and two to the right and the fourth to the left of the central shrine. Inscriptions one and three are much defaced but curiously enough are repeated in inscriptions two and four in Devnágari and Kánarese character and each supplies the deficiencies of the other. Two of the inscriptions are dated 4275 of the Kali age or A.D. 1175 in the twenty-eighth year of king Permádi.[4]

DESHNUR.

Deshnur, about ten miles north of Sampgaon, had in 1872 a population of 2566 and in 1881 of 602. The village has a Government Kánarese school and a few families who make the coloured wooden toys usually known as Gokák toys.

Hill.

Deshnur Hill, about 1300 feet above the plain, is about half a mile north of the village. It contains quarries of white stone, and has a flat top cultivated with gram and millet, chiefly by Bedars Lingáyats and Maráthás. Tigers, leopards, wild hog, jackals, and deer are occasionally found on the hill.

DODVÁD.

Dodva'd, about thirteen miles south-west of Saundatti, is a large village in the Sángli state. In 1790 Captain Moor described Dodvád as a pretty large place with good looking newly repaired fortifications.[5]

DONGARGAON HILL.

Dongargaon Hill is nine miles south-west of Khánápur. It is a sloping well-wooded hill with a flat uncultivated top on which is a religious house of the Kánpháta saint Matsyendranáth with a shed in which some Kánpháta monks live throughout the year. The water-supply is from a spring. The hill is sometimes visited by tigers, leopards, wolves, and *sámbhar*.

GANDHARVGAD FORT.

Gandharvgad Fort, about 400 feet above the plain, lies in a spur of the Sahyádris about twenty-one miles west of Belgaum.

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[1] Atlas, V. 248. [2] Moor's Narrative, 14. [3] Itinerary, 34.
[4] Fleet's Dynasties, 92; Jour. B. B. R. A. Soc. IX. 262, 266, 289, 299, 310.
[5] Moor's Narrative, 15.

GANDHARVGAD FORT.

The hill on which the fort is built has bare sides with an easy ascent on one side and a difficult ascent on the other side. Of the fortifications which occupied a space about 1000 feet square the greater part are gone and only walls appear lining the ravines. In 1827 a committee of inspection described Gandharvgad as a hill fort of little strength, composed of a mud fort about twelve feet high set on a projecting neck of hill about 400 feet above the plain. The hill was scarped on the west and south but could be easily climbed from the north, where it was connected with the range of hills to the east, and was protected by a low wall and a thicket which formed a very indifferent defence. The water-supply was from a well and a small pond which dried in the hot weather. The fort was garrisoned by twenty-four irregulars. Gandharvgad was built about 1724 by Nág Sávant the second son of the great Phond Sávant of Sávantvádi.[1] In 1778 the Kolhápur chief captured Gandharvgad, but in 1793 it was restored to Sávantvádi through Sindia's influence.[2] About 1787 the chief of Nesargi rose against his master the chief of Kolhápur and took Gandharvgad among other forts; but soon after, the chief and his confederates were put down, their army was dispersed, and the forts retaken.[3]

GANIMARDI HILL.

Ganimardi Hill, about 600 feet above the plain, is in the village lands of Hirenandihalli about ten miles south of Sampgaon. In its brushwood covered slopes are some black stone quarries. Neither its flat top nor its sides are cultivated. Jackals and wolves infest the hill and it is occasionally visited by bears.

GOKÁK.

Goka'k, 16° 10′ north latitude and 74° 53′ east longitude, about thirty miles north-east of Belgaum, with in 1881 a population of 10,205, is a municipal town, the head-quarters of the Gókák subdivision, famous for its paper and wood industries. The town lies in the lowland between the south bank of the Ghatprabha and the low range of hills which prevent the river from running southwards. It is walled and has a ditch on the south and west. To the east it is commanded by a hill with a ruined fort. The 1872 census showed a population of 12,612 of whom 10,506 were Hindus and 2079 Musalmáns. Of 10,307 the total 1881 population 8799 were Hindus and 1508 Musalmáns. Except a few, which are thatched or tiled, most of the houses have mud-roofs. Gokák is famous for its paper and wooden toy making. It was once noted for its cotton and silk weaving, dyeing, and copper and brass work, but these industries have declined. Of paper makers there are about ten families who make a coarse paper used for envelopes and packing purposes known as Gokák paper. Toy making employs about ten families of Chatris. The materials are the soft light wood of the *sávar* or Bombax malabaricum, and a clay which, when dry, becomes extremely light. The wood comes from the Belgaum sub-division and the earth is found near Gokák town. The toys are chiefly fruit, vegetable, and animal figures, very exact copies of nature. They are sold at the shops of the makers or exported by purchasers at 1½*d.* to £3 (1 *a.* to Rs. 30) each. The toy-makers find

[1] Stokes' Belgaum, 50. [2] Stokes' Belgaum, 56. [3] Stokes' Belgaum, 59.

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steady employment, a family's monthly earnings varying from £1 to £1 10*s*. (Rs. 10-15).[1] Besides the revenue and police offices of the Gokák sub-division, the town has a municipality, a post office, and a subordinate judge's court. The municipality which was established in 1853 had in 1882-83 an income of £662 (Rs. 6620) chiefly raised from an octroi and house tax, and an expenditure of £929 (Rs. 9290) chiefly spent on sanitation and road repairs. Most of the water used in the town comes from the Ghatprabha. There are no ponds but twenty-six wells without steps and nine with steps. The well water is brackish, and is not used for drinking. Gokák has a bad name as one of the chief local cholera centres and about seventy per cent of the municipal revenue is spent on sanitation.[2] The dispensary was established in 1867. In 1882 it treated fifteen in-patients and 2552 out-patients at a cost of £144 (Rs. 1440).

The only objects of interest in the town are two mosques and a *gánjikhána*, and a Jain temple.

Fort.

Gokák fort also known as Panchamigudd lies on an isolated peak behind and to the west of Gokák town. The ascent for about 900 feet is by a footpath and the rest of the way by steps. The fortified top is about a quarter of a mile long from north to south and about half a mile broad from east to west. The fort has one gateway, three temples, a cave, and a reservoir. It is said to have been built by one of the Adilsháhi kings of Bijápur (1489-1687).

Falls.

The[3] Gokák or Cow Falls[4] are in north latitude 16° 11′ and east longitude 74° 50′ about 3½ miles north-west of Gokák town about two miles south-east of the irrigation bungalow at Dhupdal and two miles east of Konnur on the right bank of the river. The proposed Gokák Road station on the Western Deccan Railway will be about five miles north-west of the falls and three miles north of Dhupdal.

The Ghatprabha rises south of the Amboli pass on the edge of the Sahyádris and flows across the high land near the Sahyádris in a series of flat steppes with slight falls throughout the trap formation and steep falls through gorges where it meets sandstone or quartzite rocks. After a winding course of about eighty-five miles, during which it receives the waters of two large feeders the Támraparni and Harankáshi, the Ghatprabha takes a mighty leap of 170 feet over a sandstone cliff in the picturesque gorge of Gokák. Except close to the river the country above the falls is barren and commonplace. On the left bank bare trap hills rise from black soil plains and on the right bank lies a woody plain broken by bushy sandstone hills. Below the falls, past the town of Gokák, the country for miles is a black soil plain sprinkled with *bábhul*.

In singular and taking contrast to their dull surroundings are the falls whose bold cliffs and raging torrents lead to a still pool and a deep winding gorge with rocky sides fringed with the bright green *karanj* and the pale feathery bamboo. The falls are horse-shoe-shaped with at the crest a greatest flood breadth of 580 feet. Above

[1] Details given above pp. 350-351. [2] Municipal Report for 1881-82 p. 73.
[3] Contributed by Mr. R. B. Joyner, C. E.
[4] Perhaps from *go* cow and *kakku* an old Kánarese word for a waterfall.

the fall the river is a rapid with a slope of 43′ in 2000′, the steepest part being close above the crest of the falls. Except in its width and the colour of its water the general features of the fall, its height, shape, and the rapid above, are much like those of Niagara. As above the falls the Ghatprabha has a drainage area of over a thousand miles, much of it with a very heavy rainfall, the volume of water in the July floods is probably greater than that of most of the world-famed waterfalls. In the great flood of the 15th of July 1882, the highest since 1822 which is said to have been a few feet higher, the greatest depth on the crest was twenty feet and the discharge at the falls was 135,700 cubic feet or 3800 tons a second.[1] With the close of the rainy season the quantity of water rapidly declines. In November the average discharge is about 700 cubic feet a second, in December 250 cubic feet, and in January an average of 170 cubic feet or 4¾ tons.

During the rains the thick reddish brown water sweeps far over the brink of the cliff and falls with a dull roar which can be heard for miles. The broken water and heavy brown spray shoot almost to the top of the fall and hide most of it from below or in front. The fine spray often rises several hundred feet over the crest of the rocks and, blown by the wind, falls in heavy showers. During the rains almost a finer sight than the falls is to stand on the water level near the crest of the fall, and looking up the steep rapid, to let the monster waves fill the view to the sky line, raging in wild tumult, and, against the mighty rocks, dashing in lofty columns of spray with a roar which deadens the deep bass of the falls. The falls are in greatest beauty between October and December. The water is clear, the rockets and spray dazzle like snow, or, when the sun is low, gleam in brilliant bows, and the pool is a lovely green warmed by a brownish tint caught from the rich reddish hue of the high wall-like cliffs that rise a hundred feet above the crest of the fall. According to the quantity of water they form two or three separate falls. One of the falls is unbroken throughout its descent and its greater speed contrasts pleasingly with the neighbouring fall which is partly broken about half-way down. From the cliffs in places through clefts in the rock, gush jets of water each keeping down to the pool a fresh green ribbon of water plants. Flocks of blue rock pigeons circle in mid-air almost like butterflies, the face of the rocks is alive with little brown red-faced monkeys, and great fish lie basking near the surface of the pool. On either side of the pool are huge masses of rock fallen from the crest of the cliff and washed to one side by the mighty force of the water. The pool has a greatest breadth of about 600 feet and a greatest depth of forty-three feet below fair weather and of sixty-five feet below high flood level.

[1] That is the river in flood represents a mass of water 200 times the ordinary flow of the Thames falling from a height equal to the top of the tower of the Bombay High Court. In twenty-one seconds the discharge would form a volume of water equal to the mass of the Bombay Secretariat and in one minute would flood three and a half square miles one inch deep. Taking, as determined by Captain Newbold in 1844, one-fiftieth of the bulk of the water as clay in suspension, the sediment of the river in full flood would in seventeen minutes form a mass as large as the Secretariat building.

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The bed seems to be a smooth unbroken layer of hard quartzite with a cross dip of seven degrees about the same as the dip in the layers exposed in the scarp above.[1]

The best views of the falls are obtained by going down a fissure called The Crack on the right bank of the river. As this fissure is a joint in layers of rock at about right angles to the dip of the bed, the sides overhang about 7° from the perpendicular. The entrance is about 200 feet from, and in front of, a small hut on the foot road to Gokák 700 to 800 feet from the large temple of Mahálingeshvar in Konnur village. In passing down the crack there is a drop of five or six feet, then a crawl through a small hole down about 150 feet of a rough steep underground passage, and then along the length of the fissure, which, but for a canopy of leaves and creepers, is open to the sky.[2] The narrow vent ends at the foot of the perpendicular scarp. The footpath then passes down steep broken rocks covered by a bamboo thicket, and then over flood-blackened boulders held together to the water's edge by the roots of old Pongamia glabra or *karanj* and Terminalia tomentosa or *matti* trees. The views on this pathway are of marvellous beauty. When the water is low enough, it is possible to enter a cave called the Cave of the Winds about ten feet up the cliff facing the falls. From the foot of the falls the cliff over which part of the flood water dashes is seen to overhang its base by about 150 feet. Other good views may be had from the top of the cliff on the left bank, but the height of the bank somewhat dwarfs the fall.

The geology of the neighbourhood is interesting. About two miles above the falls the great Deccan trap area ends and beautiful quartzite sandstone begins. The sandstone is here very thin and just below the falls gives place to gneiss. If soundings did not show the same slope in the bottom of the pool as in the beds above, the falls would seem to have eaten through the sandstone into the gneiss. The trap outflows might seem to have been the original cause of the Gokák falls by forcing the drainage over the Gokák range instead of letting it flow to the north and east. But Mr. Foote[3] thinks that the sandstone scarp must have existed in something like its present shape before the pouring out of many, if not of all, the Deccan trap flows as he found a remnant of a trap flow lapping the base of the scarp. Below the falls at the end of the gorge the river flows between two curious conical hills. The left hill, with a small temple on the top, is called Shringagudd or the Demons' Hill, and the right hill, at the foot of which lies Gokák town, is called Malik Sáhebgudd or Malik Sáheb's hill from the tomb of a Musalmán

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[1] Of a moonlight view of the falls in December 1822 Mr. Elphinstone wrote: 'When I reached the top of the fall the softened beauty of the rocks and woods, the stillness of the basin and the deep solitude, only broken by the voice of the waters, inspired me with feelings of elevation and delight. The cascade itself appeared in all imaginable grandeur. The upper parts were indistinctly seen and the bottom scarce at all. All other objects lay in complete repose, and the cascade alone full of sound and motion, entirely occupied the mind. One felt as if in the presence of a superior being, and filled with a reverential and almost superstitious awe.' Colebrooke's Elphinstone, II. 141, 145.

[2] Captain Newbold unsuccessfully excavated the base of the fissure in the hope of finding organic remains. [3] Geological Survey of India, Memoirs XII, Part I. 90.

saint of that name which crowns it. Malik Sáheb's hill rises 590 feet above the Gokák plain and like Shringa's hill is of gneissic schist with a capping of quartzite conglomerate sandstone on which are perched the remains of a fort and some ruined buildings. This capping of hard rock by saving the soft schists below from weathering has probably made the hill. At the head of the rapid which is rather more than 2000 feet long is a pool about 1½ miles long. This pool, which in parts is over thirty feet deep, has its dry weather water surface forty-three feet above the crest of the falls. At the beginning of the rapid the river widens to 1250 feet because it meets the crest of an anticlinal axis of the sandstone beds. The quartzite layers of rock here slope towards the falls at an average rate of one foot in forty, but as they near the falls, the slope becomes much steeper with a sharp dip of 7° across the flow of the river. As might be expected, the upper of these curved layers is much weakened in jointing with the peculiar result that the river rushing down the slope with mighty force has torn up and overturned or carried away the loose jointed layers at the top, and the cross slope of the layers has intensified this effect so that, except when in flood, the river flows in channels which it has torn till it reached the more solid layers of unjointed rock below. Huge blocks of rock are tilted up a little and the enormous pressure of the water drives stones underneath the rocks which act as wedges and keep up the blocks. Another flood comes with another lift at the rock and a larger wedge and so the huge rock is slowly tilted till the force of the water or even its own weight upsets it. This rock-tilting may be seen in different stages all along the rapid. The open-jointed top layer varies in thickness from six inches or one foot to three or four feet. Occasionally the surface of a layer is a conglomerate of beautiful white and pinky quartz and rounded and angular pebbles, and in places beautiful ripple marks are well shown on the surface of the sandstone. Captain Newbold noted that the direction of the ripple marks was usually about S. 25° W. longitudinally indicating the E.S.E. and W.N.W. direction of the current which caused them. He noticed that the ripple marks on the sandstones of Kadapa and Karnul had a generally similar direction. The upheaval and the destruction of the upper layers of rock are much helped by the multitude of pot-holes which have been drilled into the rock by the churning of stones to which the great velocity of the water rushing over uneven surfaces has given a circular motion. These pot-holes are very numerous and vary in breadth from six or nine inches to seven or eight feet. The holes generally get larger as they go down for three or four feet when the water seems to have less swirl and the holes are not often more than about six feet deep. Sometimes the unequal hardness of the rock causes holes of very eccentric shape and often two or more neighbouring holes have joined to form fairies' palaces with vaulted roofs. The cross dip of the layers causing the blocks of stone to tilt across the direction of the stream has probably increased the number of pot-holes by forming barriers and consequently increasing the swirl. The destruction of the rapid appears to go on comparatively quickly and the fall must once have been much higher. The eating back must proceed now

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very slowly as the greatest force of the water has reached the hard and compact layers of rock. Near the foot of the cliff a layer of soft shaly sandstone has weathered out to a great depth in parts and this in time must help to bring down some of the hard layers above.[1]

This weathering of the softer layer has formed a ledge by which visitors with cool heads and not easily cowed spirits can pass behind the falling water. This ledge is reached by climbing down the left bank of the river a little more than a quarter of a mile below the fall. About eighty feet above the river bed the path leads back to the foot of the falls close to the foot of the scarp and above the heap of enormous boulders by the side of the pool. The ledge is at first of some breadth and some height above the water but in one place it is only ten feet or less above the water according to the season. Towards the right bank, with the lie of the rock, the ledge gradually rises and as on this side there is neither a path to the top of the cliff nor to the edge of the pool, the return has to be made back along the left bank. Boots and socks and as much clothing as possible should be taken off; there should be little or no wind, and there should never be enough water to make the waves wash over the low part of the ledge. The pathway caused by the wearing of the soft rock is at first high enough or projecting enough to stand upright on and sometimes it runs many feet into the rock. At other places it is very narrow and sometimes low. Luckily the slope is inwards to the rock or the passage would not be possible as it is wet and covered with a green slime as slippery as soap. Most of the journey must be done crawling, sometimes even sitting or lying. The awful din, the frightful upward blasts of icy wind, the deluges of water, the seething roaring waves below, the blinding spray, the darkness, and the knowledge that a slip is sure and sudden death combine to make the passage a terrifying ordeal. When little water passes over the fall, the danger is slight, but in floods, when the ledge is partly below the level of the pool, the journey is impossible.

The lowest dip in the lip of the falls, over which water flows even in the hot weather, is almost exactly 170 feet above the summer level of the pool below and 1941 feet above mean sea level. The greatest height of the cliff over which flood water is sometimes hurled is about 200 feet. The side cliffs of the pool rise about 100 feet over the lip of the falls. In early cold weather mornings the column of spray can be seen rising 200 feet or 300 feet above the fall.

The people hold the fall in great awe. They say that much of the wearing and cutting of the rock is the work of the Pándav brothers. The large Lingáyat temple of Mahálingeshvar on the right bank is held in high honour, and, at certain times, numbers come from the

[1] Of this shaly band Captain Newbold wrote: 'The lower portions of the sandstone are interstratified with layers of shale whose softness aids the undermining. These shales are of a purplish brown and yellowish brown with minute spangles of mica disseminated and between the lamina contain incrustations of common alum (sulphate of alumina). The alum is earthy and impure and sometimes has a mammilated surface resembling the alum incrustations in the ferruginous shales cresting the copper mountain near Belári. It is found in considerable quantities in the small cave at the foot of the falls.' Journal Bengal Asiatic Society, XIV. 272.

country round to worship and bathe in the pot-holes and enjoy a half religious picnic. Some of the lower orders hold the falls in great dread. Awful demons live in a temple at the bottom of the pool, whose waters abound in enormous and fierce crocodiles.

Temples.

The river banks on each side of the fall have long been a chosen site for temples. The earliest buildings have probably disappeared. Even of those from the ninth to the thirteenth centuries, only fragments are left on the steep slope of the north bank of the river, overgrown by prickly pear and other thorn bushes. On the south or right bank of the river, reached by a flight of fifteen steps, is the large temple of Mahálingeshvar (70′ × 42′). It is a plain structure with eight porches, each of which has three pillars, with a row of single pairs inside. The temple is built of large stones, and the ceilings are flat. Four pillars in the centre of the hall or *mandap* are 8′ 9″ high exclusive of the brackets, and have square bases, octagonal mouldings, then a square plain block, round neck and capital, and a square abacus. The pillars of the porches have round smooth shafts. The brackets of the capitals have the cobra ornament. On each side of the door leading into the antechamber is a perforated panel. On the door posts door-keepers with four hands hold the trident or *trishul* and the drum or *damru*. Two smaller door-keepers bear the mace and fruit and on the walls behind them is Kártiksvámi on the right and perhaps Brahma with a mace in his right hand on the left. The shrine door is plain and the back of the hall or *mandap* has been repaired since the temple was built. The outside of the roof is much injured. In the east porch is a long inscription in Old Kánarese characters, but so besmeared with paint that parts of it cannot be read. The date, which appears to be about 1153, is effaced, but the inscription belongs to the seventh Ratta chief Kártavirya III. (1143-1164). Another inscription in one of the temples is dated 1087 (*Shak* 1009 *Prabhava samvatsara*) and belongs to the fifth Ratta chief Kannakaira II. (1082-1096).

On the east opposite the shrine is another temple with four square old looking columns inside and four perfectly plain shafts in front. Behind the second pair of columns at the entrance to an open fronted antechamber to the shrine are two pillars of the usual broken square form. The door to the shrine is somewhat elaborately carved with two male and two female figures below on the posts. On the step are two conch shells forming the bud of a flower as in Vaishnav temples and in Jain temples of Neminátha the twenty-second *tirthankar*. The shrine contains a *ling*. Behind the door are large holes for a massive bar and the walls are of great thickness. On the east side is a shelf and below it is the water conduit. The pillars are all single blocks and the temple appears much older than that now in use. Behind this temple is a small shrine facing east with antechamber and porch about six feet high inside. The shrine door is tastefully carved and has a Ganpati on the lintel. It has square pillars. The outside walls have fallen away. South of this and facing north is another apparently very old shrine. It has four pillars in the floor and a veranda with pilasters and two columns in antis. The temple is on the model of a Buddhist cave, and though the walls

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have been rebuilt in more modern times, it appears to be a fragment of one of the earliest Gokák temples. The pattern of the temple door is peculiarly like the cave pattern. To the west of this very old temple is a neat little temple, ruined in front. It is perhaps the most modern of the group and has four columns inside the hall, of the same style as the Mahálingeshvar temple but more elegant. The screen has four square columns and two pilasters. The antechamber has two small pillars in front. The shrine door is very neat but without animal figures. The floors of the shrine and antechamber have been recently dug in search of treasure. To the west of the Mahálingeshvar temple are the remains of another smaller temple. On the opposite or north side of the river are five or six ruined temples. From the crest of the rock 132 rock cut-steps lead to the river bed before it flows over the fall. At the bottom of the steps is a little temple to Basav of which only the shrine and the entrance remain. Over the porch or antechamber to the shrine is a carved slab, in the centre of which is Káli with a crooked sword, heavy earrings, a heavy chain over the brow instead of the usual skull necklace. In her hands she holds a shield a human head and a mace or sceptre. At her left foot is a figure on a dog and at her right foot one beating a drum. The next compartment near the shrine has a dancing four-armed Devi with smaller figures on each side. In the corner compartment to the right is Ganpati. On the compartment to the right a woman with a strap across her bosom, seizes a smaller woman by the hair; below is a dog and a sheep. In the front compartments are three dancing women, one with a strap across her breasts; and with these are other smaller figures in the same compartments. On the east side compartment is a figure of the Varáh or boar incarnation of Vishnu with large breasts and a small figure on an animal; and in the last or corner compartment is a dancing Devi with four arms, straps, and small figures below. On the lintel is Shiv or Vishnu with Párvati or Lakshmi seated on his knee. Loose slabs lie about, representing the same pair, and a three-faced Brahma. Higher up the hill are fragments of four other temples in the same style but entirely ruined. Beside them is a much larger temple, surrounded by prickly pear and partially filled with earth, and almost unbearably infested by bats. The pillars are square like the pillars of the older temple on the north side, but the torus of the capital is circular. It has been a triple temple facing south and directly opposite the larger temple on the other side with the falls in a line between. Further east is a smaller temple, not over six feet high, with four plain columns in the hall and pilasters with two columns in antis in front. The antechamber and shrine are small and the walls are thin, being formed of large slabs set on edge. No sculptures are left to show the sect to which the temple belonged. West of these is a fragment of another, about five feet high, plain, with two square pillars.

Márkandeya Gorge.

The Márkandeya rises in a spur of the Sahyádris about forty miles west of Belgaum, and after a course of sixty or seventy miles meets the Ghatprabha just below the Gokák gorge, immediately above the town of Gokák. About a mile above the meeting the Márkandeya leaves the range of sandstone hills by a rocky chasm whose breadth at over 100 feet above the stream is only 420 feet. For six or seven

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miles above this rocky chasm the river runs through a remarkably picturesque gorge. The entrance of the gorge is about two miles from Gokák camp. From the entrance a footway leads over the rocks at the base of the cliffs on the right bank of the river a few miles up the gorge to much frequented temples of Malappa and Nirvanappa. The way to these shrines leads through one of the most beautiful spots in the Deccan. The Márkandeya tumbles and rushes over and through gray gneiss rocks. Above on either side from 300 to 450 feet above the river, their bases often starting from the water's edge, tower bright red sandstone cliffs contrasting beautifully with the steep green wooded slopes below. The river is in places overshadowed by trees. In others it spreads over golden sands, or falls in miniature cascades through gray and ruddy boulders. Still glassy pools reflect the bright green-leaved *karanj* and the white-stemmed *matti* with the red rocks high above.[1] But for stray wild-date palms the scenery would be much like parts of North Wales.

History.

The earliest mention of Gokák is probably as Gokáge in an inscription of 1047 which mentions Akkádevi the aunt of the Western Chálukya king Someshvar I. (1042-1068) as laying siege to the fort of Gokáge.[2] In 1685 Gokák is mentioned as a town of note and the head-quarters of a district or *sarkár* that surrendered to the Moghals.[3] In 1719 Gokák was among the territory included in Sháhu's own rule or *svaráj*.[4] Some time between 1719 and 1754 Gokák fell to the Sávanúr Nawábs who built the mosque and Ganjikháná which overhang the river. In February 1754 Gokák was taken by the Peshwa.[5] In 1778 Gokák was occupied by Irappa the Kittur *desái*, but in 1779 it was reconquered for the Peshwa by Parshurám Bháu Patvardhan who took the *desái* prisoner. The Gokák sub-division then continued to belong to the Peshwa till 1783 when it was given in military grant or *saranjám* to the Patvardhans at an estimated yearly revenue of £9811 (Rs. 98,110). In a Marátha revenue statement prepared about 1789 Gokák appears under the Azimnagar or Balegaon *sarkár* as the head-quarters of a *pargana* or sub-division with a yearly revenue of £1125 (Rs. 11,250).[6] In 1790 Captain Moor described Gokák as a town of considerable extent and trading importance pleasantly situated on the eastern acclivity of a hill. On the north the town was watered by the Ghatprabhá which had deep water immediately opposite to the town but could be well forded about a quarter of a mile to the east. The town was enclosed by a wall and ditch on the east and south, and to the west it was commanded by a hill with a ruined fort. The river bank had another fortification which with the town gave a pleasant view from the opposite side but was not of much strength. The town had a large cotton and silk weaving industry.[7] Major Price, whose Memoirs of the Early Life and Services of a Field Officer were published by Major Moor in 1839, visited Gokák

[1] *Karanj* is Pongamia glabra; *matti* Terminalia tomentosa.
[2] Fleet's Kánarese Dynasties, 45.
[3] Orme's Historical Fragments, 144; Stokes' Belgaum, 43.
[4] Stokes' Belgaum, 47.
[5] Stokes' Belgaum, 49.
[6] Waring's History of the Maráthás, 245.
[7] Moor's Narrative, 260-261.

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in 1790, and describes it as, next to Miraj and perhaps Tásgaon, by far the most considerable town he had seen in the country. The walls and dwelling-houses were built of sun-dried clay with more than ordinary neatness and regularity. Next to Bilgi in North Kánara Gokák was the neatest and most cleanly town Major Price had seen. It had a large manufacture of women's robes, turbans, and shouldercloths or *dupettás*. The fort to which the town formed a *petta* was of some size and lay along the south bank of the Ghatprabha. Round the fort were vestiges of a useless ditch. A castle, if it deserved the name, lay on a conical-looking hill west of the town.[1] In 1797 the Kolhápur chief forced Gokák to pay him a tribute of £12,000 (Rs. 1,20,000). In the Third Marátha War Munro reached Gokák on the 7th of March 1818 and crossing the Ghatprabha advanced to Páchhápur.[2] In 1836 on the death without heirs of Govindráv Patvardhan of Tásgaon Gokák town and sub-division lapsed to the British Government.[3] During the two years ending 1838, when the question of the civil head-quarters of the Belgaum district was under discussion, Gokák was one of five towns proposed and at one time was all but chosen.[4] In 1850 Sir George Wingate estimated the value of the yearly exports of Gokák cotton fabrics at £10,500 (Rs. 1,05,000). In the 1876-77 famine the weaving and dyeing suffered severely and large numbers of the weavers either left or died. In 1881 Gokák town is mentioned as owing its importance to the manufacture of cotton cloth for which it had 420 looms. Women's robes and waistcloths varying in price from 2*s.* 6*d.* to £2 (Rs. 1¼-20) were made and exported, the richer kinds to Bijápur Kolhápur and Miraj, and the inferior sorts below the Sahyádris by the Phonda pass where they were much used by the poorer classes of the coast population.[5]

Golihalli.

Golihalli, about one mile south of Bidi, has temples of Kalmeshvar, Rámling, and Siddhaling. Near the Kalmeshvar temple is an inscription which appears to record a grant made by one of the Kádambas as an underlord of the Western Chálukya king Someshvar III. or Bhulokmalla (1126-1139).[6] Just outside the village is another inscription on a stone in front of a small temple of Basava. At the top of the stone are emblems. In the centre is a shrine with a *ling* in its case or *shálunkha* and a worshipper. To the left is a figure of Basav with the sun above it, and to the right a cow and a calf with a crooked knife above them and above the knife the moon. The inscription is dated in the fourteenth seventeenth and twenty-sixth years of the Goa Kádamba chief Permádi (1147-1175), who is described as governing the Konkan Nine-hundred, the Palasige or Halsi Twelve-thousand, and the Velugrám or Belgaum Seventy, and as ruling happily at his capital of Gove or Goa.

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[1] Stokes' Belgaum, 59 ; Memoirs, 211-212. [2] Stokes' Belgaum, 74.
[3] Stokes' Belgaum, 87. The Gokák sub-division was a noted resort of thieves and plunderers. Ditto. [4] Stokes' Belgaum, 86.
[5] Survey Superintendent's Letter 47 of 1881 and Survey Commissioner's Letter 273 of 1881.
[6] Journal Bombay Branch Royal Asiatic Society, IX. 263; Fleet's Kánarese Dynasties, 52.

It records the grant of land and cash endowments to a temple of Hemmeshvar in the district of Kirusampgádi.[1]

GUDALGI.

Gudalgi village, nine miles north of Athni, is noted for two Lingáyat spirit-scaring gods, Kádsidh and Pádsidh. The person possessed with a spirit is brought before the gods on three no-moon nights one after another. Every time he is brought the possessed person cries out bitterly as though beaten and says 'I will go, I will go.' The spirit is believed to leave the patient on the third no-moon visit.

HALSI.

Halsi, or **Halasige**, in the Bidi sub-division about ten miles south-east of Khánápur, with in 1881 a population of 2500, is an old town, the chief capital of the Early Kadambas (A.D. 500) and a minor capital of the Goa Kádambas (980-1250). The town has no manufactures and no trade except in rice and plantains. Halsi has three large temples two, Varáhnarsimh's and Suvarneshvar's in the town and the third Rámeshvar's on a hill about two miles to the west. Varáhnarsimh's is an old Vaishnav temple (90′ × 54′) ascribed to Jakhanáchárya. Suvarneshvar's is a good sized building out of repair. Someshvar's is a small temple on the hill with a sacred pool. The temple is held in great local veneration and a Soma sacrifice was performed here as late as about 1870. The sacrifice lasted about ten days and was attended by about 2000 persons. A yearly fair is held at the temple on the full-moon of *A'shvin* or September-October when about 2000 people assemble. On the full-moon of *Kártik* or November, the palanquin of Varáhnarsimh is carried to the temple of Rámeshvar attended by about 500 persons. In the temple of Varáhnarsimh, on a stone tablet about ten feet high by three feet broad, is an inscription. For a third from the top the tablet is covered with a large sculpture representing Narsimh, Lakshmi, and other figures. The inscription covers an equal portion in the middle and the rest of the stone is blank. The writing extends over sixty lines in two parts recording two different gifts in different years. The first part of thirty-six lines bears date Thursday the new moon of *Ashádh* or June-July in the year 4270 of the Kali age (A.D. 1169). It records the gift, by the sixth Goa Kádamba king Permádi or Shivchitt (1147-1175), of Sindvalli village in the Kálgiri subdivision of the Palsi or Halsi district,[2] for the performance in the rites of the holy Narsimh whose shrine had been established of the pure city of Palsi or Halsi by Matayogi who had practised

Inscriptions.

[1] The details of the grant are: In the fourteenth year, some rice land, a flower garden near the king's betel plantation, two houses, a monastery, a house where jars are made, a *mána* or four *shers* of oil for every oil mill to be devoted to the god's lamp, and a further quantity of oil from all the oil mills in the village. The donor of this grant is the king's *dandnáyak* or head of the police. The grant made in the seventeenth year is lost but the donors are given as the merchants of one village and the people of nine villages, thirty-six travelling merchants, some head merchants, some basketmakers and cultivators. The twenty-sixth year grant records the gift of a toll at the rate of twenty for every loaded cart. The donors are the merchants of the four towns which constitute the district of Kirusampgádi. Journal Bombay Branch Royal Asiatic Society, IX. 300-403. Dr. Burgess (Lists, 43) notes another Kádamba grant at Golihalli dated Kaliyuga 4283 or A.D. 1181.

[2] Journal Bombay Branch Royal Asiatic Society, IX. 262, 278-284. For the interchange of *p* and *h* in Kánarese see Rice's Mysore, I. 395. The Kálgiri mentioned in this inscription, which has not been identified, may be Ptolemy's (A.D. 150) Kalligeris which seems to have belonged to this part of the country.

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contemplation by faith, knowledge, and action.[1] The latter part of twenty-four lines is dated Thursday the twelfth of the bright half of *Mágh* or January-February in the year 4272 (A.D. 1171) of the Kali age.[2] It records the gift by Vishnuchitt (1147-1173) the younger brother of, and joint ruler with, Shivchitt of thirteen fields in Bhálak village in the Kálgeri subdivision in the Palsi or Halsi district, for the proper performance of the worship of the god Narsimh.[3] About 1860 in a small mound close to a small well called Chakratirth, on the Nandgad road about three miles north of Halsi six copper-plates were found. The copper-plates which vary from three to five sheets in one set, and, in size, from 8⅞″ to 5⅞″ long by 2⅝″ to 1⅜″ broad, are all in the Sanskrit language and in the Western India Buddhist Cave-alphabet characters[4] not yet developed into the Old Kánarese character. All record grants of an old dynasty of Kadamba kings whose capitals were at Banavási and Halsi and who were Jains by faith. The exact date of these early Kadamba kings cannot be fixed as the plates contain no reference to any known era. From the type of the alphabet, and the allusions which they contain to contemporary events, the plates may be assigned to about the fifth century after Christ. Almost all the plates begin and end with a Jain salutation. Except one which records a gift of land to a private person, all record gifts of land or villages in furtherance of the Jain religion. Five of the plates mention Paláshika or Halsi, and one records the building of a Jain temple at Halsi. Four plates record grants of land and three record grants of villages. Besides these seven an eighth copper-plate in four massive sheets was found at Halsi. It belongs to the Goa Kádambas, and has, on its seal, the representation of a Narsimh with the words Shri-Vira-Jayakeshi Malavarmári. The plate records that on Thursday the twelfth of the bright half of *Chaitra* in the year 4288 of the Kali age (A.D. 1186), an image of Varáhdev was made to be set in front of Narsimh in the centre of the village of Paláshika, and that a village was granted to it by the seventh Goa Kádamba king Jaykeshi III. (1175-1188).[5]

Copper-Plates.

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[1] The initial date of the Kali age is the spring equinox of B.C. 3102. Indian Antiquary, V. 152.

[2] The original has 4270 by a mistake of the engraver who merely copied the year of the first part, notwithstanding that he put the right cycle year two years later than the cycle year of the first part.

[3] At the end of the inscription is the following curious record : Among the shares of the twelve Bráhmans one share was acquired by Narsimh. All the ornaments of Narsimh purchased with five hundred gold *nishkas* were deposited in the house of the Vaishnav Padmanábh, and were stolen by him. When the time for putting on the ornaments arrived, king Jaykeshidev (father of the brothers Shivchitt and Vishnuchitt) found out the theft, took away the Vaishnav's three shares in the village of Sampat and gave the three shares worth five hundred *nishkas* to Narsimh. At the time of the consecration of Narsimh two fields were given by a banker living in the city of Panas (Halsi ?). A Vaishnav named Dugjan gave a flower garden outside the village and one Vrishabh of Chintogiriváli gave a flower garden inside the village. King Shivchitt gave a plantation of betel palms inside the village. Some respectable merchants also gave a contribution. The wise man Shankarárya had this written on the stone having seen it on a copper plate.' Journal Bombay Branch Royal Asiatic Society, IX. 280-281, 284-286.

[4] Compare Bombay Gazetteer, XVI. 607-610; Archæological Survey of Western India IV. Plates XLIV.-LX.

[5] Journal Bombay Branch Royal Asiatic Society, 230, 241-246; Fleet's Kánarese Dynasties, 93.

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HALSI. History.

Halsi, called Paláshika Palashika Palshi and Halasige in inscriptions, is an old town and was one of the capitals of a dynasty of Kadamba kings in the fifth century. A Jain temple at Halsi was built by one of these kings and pious countrymen and citizens were ordained by the king to worship Jinendra. During the eleventh twelfth and thirteenth centuries, Halsi was a minor capital of a dynasty of Kádambas whose chief city was Goa (980-1250). During their rule the still existing temple of Narsimh was built about 1170 and a small temple of Varáh afterwards added about 1185.[1]

HANNIKERI.

Hannikeri village, about four miles north-west of Sampgaon, with in 1872 a population of 1608 and in 1881 of 499, has an old plain Jain temple of Brahmadev. The village has an inscription of the Ratta kings of Saundatti and Belgaum (875-1250) on a stone tablet bearing date 1208. The inscription is of the sixteenth Ratta chief Lakshmidev I. and speaks of him as a descendant of the Ráshtrakuta king Krishna II (875-901). This is the first inscription which mentions that the capital of the Rattas was moved from Sugandhvati or Saundatti to Venugrám or Belgaum and that in addition to the Kundi Three-thousand they also possessed the Venugrám Seventy.[2]

HIREKUMBHI HILL.

Hirekumbhi Hill, about 325 feet above the plain, lies about eight miles east of Saundatti. It is a steep flat-topped hill covered with brushwood and prickly pear, and climbed by a footpath. On the top are two small mosques and a hut with a resident Musalmán family in charge of the mosques. Wild hog and panthers occasionally visit the hill.

HILTALMARDI HILL.

Hittalmardi Hill, near Kulavli village, stands eighteen miles south-east of Sampgaon, on a brushwood covered slope. A pass in the hill, chiefly used for grain carts leads to Kittur and Alnávar. The top is tilled with millet and rice by Hindus and Musalmáns who live in temporary huts during the rainy season.

HUKERI.

Hukeri, in 16° 13′ north latitude and 74° 40′ east longitude, about fifteen miles south of Chikodi, is the head-quarters of the Hukeri petty division, with in 1872 a population of 5365 and in 1881 of 5523. The town stands on the east bank of a large water-course which flows into the Hirankeshi a feeder of the Ghatprabha. Hukeri has the offices of the petty divisional officer or *mahálkari,* of the chief constable, a post office, and two schools one anglo-vernacular and the other private. A municipality was established in1854 but abolished in 1864 as the income did not pay the expenses. A weekly market is held on Mondays, when chillies gram and molasses come from the neighbouring villages and rice is brought from Ajre in Kolhápur, about twenty-five miles to the west, by Bágbán Musalmáns. From Hukeri molasses and hemp go to Rájápur in Ratnágiri and chillies to Belgaum. The only manufactures are coarse sackcloth robes for women and cheap blankets. Trade is briskest during February March and April. Besides several tombs

[1] See above p. 565. [2] Fleet's Kánarese Dynasties, 82.

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Places.
HUKERI.

and ruined water channels the only objects of interest in the town are two mosques called the Gajbara Sáheb's and the Chini *ghumat* now used as lodging houses by European officers visiting the town. Gajbara Sáheb's mosque on rising ground to the east of Hukeri near the Gokák road was built about 1498 by Keta Gauda a *desái* of Nandi village about five miles north of Chikodi. The Chini *ghumat*, which is the only building in the district on which painted tiles are used as an ornament, and the Kadam Rasul mosque near it were built by Rustam Zamán (1616-1667) a Bijápur officer. In his time also was built another mosque beside the road near the great dome and the small tomb and well close by. An inscription on the well is a passage from the Kurán.[1] A yearly fair or *uras* in honour of the two *ghumats* is held for two days in February. From two to three thousand people come and a little trafficking is done in sweetmeats and ironware.

History.

The earliest known mention of Hukeri is in 1327 when Hukeri and Ráybág appear as the two Belgaum towns where, on his conquest of the Karnátak, the emperor Muhammad Tughlik (1325-1351) stationed officers.[2] In 1347 the name of the *Amir* of Hukeri occurs in the list of the new nobility or *Amir Jadidas* whom the emperor summoned to Daulatabad and who revolted.[3] About 1500 Hukeri and its neighbourhood were in charge of Fateh Bahádur a captain of one thousand horse.[4] In 1502 Yusuf Adil Sháh jealous of his growing power took the Bijápur command from Ein-ul-mulk Gilání and reduced his possessions to the districts of Hukeri and Belgaum. During his rule, which lasted for the forty-three years ending 1546, Ein-ul-mulk Gilání built the Hukeri fort and palace aqueducts and cisterns and the largest of the Hukeri tombs.[5] In 1542 Ein-ul-mulk joined Burhán Nizám of Ahmadnagar against Bijápur, but rejoined Bijápur service on Burhán's defeat and was rewarded by Ibráhim Sháh with the estate of Kittur.[6] Ein-ul-mulk was succeeded in the Hukeri command by his brother Fateh Mulk (1547-1568) in whose time a third tomb to the east was built.[7] The successors of Fateh Mulk in the Bijápur command were two Bijápur officers Randulla Khán in 1569 and his son Rustam Zamán in 1616. Rústam built the Chini *ghumat* and the Kadam Rasul mosque near it, planted a garden around, and built a well. On Rustam's promotion to Miraj, Hukeri with Kolhápur was given to one Abdul Kharid. Kharid was dethroned by the Rája of Panhála, died in 1643, and an attempt to secure the succession for a surviving son failed.[8] From 1668 to 1686 Hukeri is said to have been held by Induráv Ghárpure.[9] During the disturbed times of Shiváji's plundering raids (1664-1680) the Hukeri *desái* seems to have fairly established his

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[1] Stokes' Belgaum, 22-23, 39.
[2] Stokes' Belgaum, 11.
[3] Briggs' Ferishta, I. 437.
[4] Stokes' Belgaum, 23.
[5] The small tomb to the left of the largest tomb was built in 1515 by Ein's brother Seif Khán.
[6] Briggs' Ferishta, III. 90-92.
[7] Stokes' Belgaum, 23. No monuments are now to be found in the tombs. They may have been destroyed or the three bodies may have been taken for burial to Bijápur.
[8] Moor's Narrative, 14-15.
[9] Stokes' Belgaum, 42.

power. He renounced allegiance to Bijápur, assumed the independent title of estateholder or *samsthánik*, and by frequent encroachments gained a firm hold over his district. On the Moghal destruction of Bijápur in 1687 Hukeri was the only part of Belgaum that remained to the Maráthás, and it continued to be held by an independent *desái* the ancestor of the present Vontámurikár. In 1763 Mádhavráo the fourth Peshwa (1761-1772) reduced the Hukeri *desái*, and, with other parts of the Karnátak, handed his district to the Kolhápur chief on condition of receiving a yearly present or *nazar* of £50,000 (Rs. 5,00,000).[1] In 1769 Mádhavráo Peshwa, enraged by the continual inroads of Kolhápur marauders, deprived Kolhápur of Hukeri and in 1770 appointed a mámlatdár of his own.[2] In 1791 Captain Moor found Hukeri a poor town with a poor Musalmán population. It belonged to Parshurám Bháu and bore clear traces of former greatness. Captain Moor notes its tombs, three of them of superior workmanship, and several wells and cisterns.[3] In 1804 Hukeri with the Chikodi and Manoli sub-divisions were given by the Peshwa to the Nipáni *desái* in reward for help rendered to General Wellesley.[4] In 1827 Captain Clunes notices Hukeri on the Poona-Belgaum road belonging to Kolhápur, with 300 houses, twenty shops, and an aqueduct.

HUKERI.

Huli, about five miles east of Saundatti, with in 1872 a population of 2118 and in 1881 of 1299, is an old place with temples and inscriptions. The chief object of interest in the village is a handsome but ruined temple of Panchlingdev originally a Jain *basti*. The temple is in three parts a large outer many-cornered hall or *mandap* (51′ × 45′) with three porches and twenty-two pillars, four of the pillars in a central group, twelve round these, and two at each of the porches. The outer hall leads to an inner hall (41′ 9″ × 25′) with a triple shrine at the back and one at each side. The Jina figures, corresponding to the figures of Ganpati over the shrine doors of a Shaivite temple, have been hewn off all the lintels except that over the entrance to the shrine at the south end which has the finest door. The temple faces east and has on two of its outer hall pillars. Kánarese inscriptions probably written when the temple came to be used by Lingáyats. Except in some compartments with carved lotuses the roofs are plain. The temple probably belongs to about A.D. 1100. At the foot of the hill to the north of the village is a group of temples in ruins, probably of about the same age. One of these, built of hard compact bluish stone, has a hall about forty-three feet from north to south. The four central pillars, except the snake on the bracket, are similar to those at Belgaum.[5] The short pillars on the screen are of different forms, some six-sided some eight-sided and some round. The door of the shrine is of porphyry richly carved, and, on the lintel is Shri or Lakshmi with elephants pouring water over her. Standing against the ruins of an old temple close by, is a large inscription, in good preservation. All round are fragments of buildings with pillars of the

HULI.

[1] Stokes' Belgaum, 52. [2] Stokes' Belgaum, 52. [3] Moor's Narrative, 14-15. [4] Stokes' Belgaum, 70. [5] See above Belgaum, pp. 539-540.

Chapter XIV. Places. HULI. *Temples.*

plainest and roughest style, slabs of granite and porphyry carved stones, and fragments of inscriptions. Below this ruined temple is a pond to the north of which is a temple with an inscription in the west wall with a figure of Vishnu resting on his cobra. Over the shrine door is Lakshmi with elephants. On the west side of the pond are several shrines. The most southerly is the antechamber and shrine of a temple with a standing figure on the lintel of the door. The next has a highly carved door with the usual figure on the lintel. To the north of this is another shrine with six pillars of the hall still left, with figures carved in high relief round their bases.[1] These figures are now defaced. The antechamber has had two small pillars in front one still standing and there are traces of a screen between the middle pair. Except a lotus carved in the roof of the hall the roofs are flat. Two niches, which probably held inscriptions, are empty. This temple bears clear marks of wilful destruction. To the west of these, overgrown with prickly pear, is an old shrine with a small open hall. The door from the outer hall to the inner and larger hall is richly carved with a wonderful variety of twined cobras. North-west from this is a modern shrine with a remarkable snake figure. Carved slabs lie about or are built into the surrounding walls, some in slaty stone with very spirited Vaishnav carvings. East-south-east from the pond, on a mound, is another temple with a round hall. The outside is plain and the door of the shrine has lines of dancers and Nága figures. Inside there is a Lingáyat inscription, a curious Nága figure, and a Ganpati probably brought from some other temple. Of three inscriptions at Huli two belong to the reigns of the Western Chálukya kings Vikramáditya V. (1018-1042) and Someshvar II. (1068-1075) and one to the Kálachuri Bijjala (1156-1167).[2]

Fort.

In 1842 Huli fort is described as an oblong stone fort (150′ × 100′) on the south edge of a small range of hills north of and overlooking the town and about 200 feet above the plain. Its defences consisted of circular stone bastions at the angles connected by curtains varying in height from twenty-two to thirty-three feet and containing a rampart ten feet broad and a ruined parapet four feet high. It had no ditch. The chief gate to the fort was blocked with stones and the only entrance was by a small ruined door in a very small sallyport on the south face covered by a stone outwork. The water-supply was ample but there were no houses and no protection from shells. The fort was strong enough to resist infantry but was powerless against shells and by knocking off its parapets it might easily be taken by escalade.[3] At present (1884) except the north wall which has fallen down its stone walls are in good order. The interior is overgrown with prickly pear and brushwood and the only buildings are a gateway, a pond, a well, and two powder magazines.

History.

On the fall of Vijaynagar after the battle of Tálikot (1565), with various other places in Belgaum, Huli fell to the Navalgund

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[1] These figures have (1881) solid iron rings round their necks.
[2] Fleet's Kánarese Dynasties, 43, 48, 59.
[3] Inspection Committee's Report of 5th July 1842.

chief Vitta Gauda.[1] In 1674 Huli fort is said to have been built by Shiváji and it was one of many which are recorded to have been held by him at the time of his death.[2] While in pursuit of Dhundia Vágh, General Wellesley gave the garrison of Huli on the 30th of July 1800 a *kaul* or promise of safety on condition that they committed no aggression. On the 1st of August they plundered the baggage of the British Dragoons as it passed the fort on the march to Saundatti and on the 22nd Lieutenant Colonel-Capper attacked the fort and carried it by escalade.[3]

HUNUR HILL.

Hunur, also called **Pavitra** or **Paijhar Hill,** about 270 feet above the plain lies near Hunur village about twenty miles south of Chikodi. A difficult ascent without any rock-cut steps leads to the open unfortified top (150′ × 125′). The hill has a nearly round fort standing by itself, its sides consisting partly of rock and partly built with stones and earth. The fort has no gateways and no buildings and is mostly ruined, portions of the walls remaining here and there. The hill is infested with wolves and jackals. Pavitragad is mentioned as one of the ten Belgaum forts held by Shiváji at the time of his death in 1680.[4] In 1853 Paijhargad or Pavitragad is described as situated on the highest point of a long wavy isolated hill running nearly east and west. The only good approach to the fort was on the south by a very rugged and stony path which led from Hunur under the south wall to the east gateway. The north side was very steep, the west spur very easy and the hill all round not hard to climb. Hunur and Masti villages lay to the south and south-west of the fort. A path partly good and partly stony and narrow, led from Sutgatti on the Belgaum-Kolhápur road; and there were two other roads to the fort from Hatargi five miles to the west and Hukeri six miles to the north. The fort about 300 feet above the plain was fashioned out of a large knoll or mound about the middle of the hill.[5] The surface of the mound was originally surrounded by large masses of rocks of irregular shape and size. In making the fort the top of the mound was levelled, walls of large square stones raised on the rocks, and the intervals filled in. Including both natural and artificial formations[6] the walls from base to top varied in height from twenty-five to fifty feet. The fort had one entrance on the east where about twelve stone steps led, through an opening in the wall between two towers or bastions to the left, to a small wooden gateway. The opening in the wall was broad enough to allow of four persons passing abreast through it. The bastions afforded little or no protection to the defences, as they were solid and without parapets or loopholes for firing. The interior of the

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[1] According to the Local Chronicle of Torgal, Ali Adil Sháh (1557-1579) the fourth Bijápur king, on a promise of safety enticed a man named Nágráj from the sallyport of Huli and treacherously took him captive. The date of the event is given in the Chronicle as Shak 1478 (A.D. 1556). Indian Antiquary, VII. 34.

[2] Stokes' Belgaum, 42; Orme's Historical Fragments, 86, 87.

[3] Supplementary Despatches, II. 124. [4] Grant Duff's Maráthás, 133.

[5] A cultivated plain surrounded the hill. The hill sides were covered with loose stones and low brushwood.

[6] The artificial formation varied from twenty-five to fifty feet.

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HUNUR HILL.

fort was a small level space following the irregular rock formation and only two furlongs round. It was surrounded by the remains of a low parapet wall two to three feet high with, at irregular distances, the remains of fourteen small round bastions. Save two small rooms near the gate for the sentry and a small recess in the north parapet said to have been the magazine, the fort had no buildings. At the south-west corner was a high solid tower seventeen feet high and twenty-five feet round at the top. The tower was fast going to decay and had probably been climbed by a ladder as it bore no traces of steps. The water-supply was from two wells but both were dried up. The larger well (38′ × 30′ × 65′) had remains of steps but was choked with a part of its inner wall which was struck by lightning about 1800. The smaller well (21′ × 17′) was thirteen feet deep. In 1853 the fort was empty and almost entirely in ruins. During the Kolhápur insurrection in 1844 the people of Hunur village sought safety in it and after the insurrection it was dismantled. The fort was said to have been built by a Kolhápur king about 1550 and always contained a small garrison to whom the fort and ground were granted as *inám*.

JÁMBOTI.

Ja'mboti, on the road leading by Kunkumbi and the Chorle pass into Portuguese territory is a small town eighteen miles south west of Belgaum, with in 1881 a population of 634. The town consists of two parts, the *kasba* the residence of a *desái* now almost deserted and the *peth* or market place a mile distant. In 1820,[1] when it was visited by Dr. Marshall, Jámboti was ruled by a Marátha *sardesái* named Venkatráv who formerly gained his income from plunder. Though dangerous to his neighbours Venkatráv treated his own people well. Compared with the neighbouring towns Jámboti was notably neat and comfortable. Nor did the *desái* show any signs of the robber. He kept the pomp of a Hindu chief, had his own civil and criminal courts, drew a large income from the revenues of several villages, and was surrounded by a number of Bráhmans. As he failed to show any satisfactory claim to the lands he held Government deprived him of most of his villages including Jámboti and turned him into a pensioner, with a yearly allowance for three generations of £500 (Rs. 5000) and the revenues of two villages. The present (1883) *desái* who receives a pension of £63 (Rs. 630), was a minor at his father's death. In 1870 he was placed under the guardianship of Mr. A. E. Grey, then Collector of Belgaum, who managed the estate, paid off the family debts, and saved a large sum for his ward. On coming of age the *desái*, who had been given a fair Maráthi education in the Sávantvádi chief's house to whom he is closely related, fell into dissipated habits, wasted the savings, and ran into debt. Many of the people of Jámboti have left their homes and the town or *kasba* is half ruined. In the suburb or *peth* are still some fairly prosperous Lingáyat and Nárvekar Vánis, and a market is held every Tuesday where the people from the villages round make weekly purchases.

The Jámboti forest lands abound in game, tigers being occasion-

[1] Statistical Reports, 106.

ally found. Nánásáheb, the father of the present *desái* was a great sportsman and every year generally killed several tigers. In 1695 the Italian traveller Gemelli Careri going from Belgaum to Goa passed the night in a wood near what he calls the village of Jámboti. The village belonged to a *say* that is *desái* as the Moghals allowed some lords to possess these barren countries for a yearly tribute.[1]

JOGI HILL.

Jogi Hill, about 875 feet above the plain, lies about a mile south-west of Chikodi. It has no cultivation either on its sides or on its flat unfortified top. It is infested with wolves and jackals.

JUGAL.

Jugal, about fifteen miles north-east of Chikodi, is a large village on the Krishna with in 1872 a population of 2367 and in 1881 of 2281. The village has an old tomb of a Musalmán saint named Masabati. In memory of the saint a yearly fair is held in the seventh Musalmán month Rajab and is attended by 2000 to 3000 people. The village has a Kánarese school.

JULPEN HILL.

Julpen Hill, about 730 feet above the plain, stands near Hirekodi village from miles from Chikódi. It is a flat bare hill with a flat top on which millets of both sorts are grown by Lingáyats and Holerus. The hill is infested with wolves and jackals.

KÁBUR.

Ka'bur, about twelve miles south-west of Chikodi, is a large garden village, with in 1872 a population of 2722 and in 1881 of 2443. The village lies on a channel which waters about fifty gardens within the limits of the village. The produce is sugarcane, vegetables, and, except rice, all varieties of grain. The village has an old ruined temple of Ishvardev (128′ × 48′) with an inscription which has not been made out. Outside the village are two ruined tombs or *ghumats* believed to belong to Moghal times. The Poona-Londa or Belgaum branch of the West Deccan railway will have a second class station called Chikodi Road near Kábur forty-four miles north-east of Belgaum station.

KÁDROLI.

Ka'droli village on the Malprabha about six miles south of Sampgaon, with in 1881 a population of about 1600, has in the bed of the river a temple of Shankarling of about the tenth century. The temple, of which except three shrines and an antechamber nothing remains intact, is built of large black stones. The central shrine is about eight feet and each of the side shrines five feet six inches square. The roofs and capitals of columns have been washed away by the river. Except a few letters on one of the columns and on an old loose image of Ganpati the temple has no inscription. In the veranda of a modern temple in the village is an inscribed stone tablet (1′ 8″ broad and 6′ high) which originally stood in front of the Shankarling temple but was moved into the village for safety. At the top of the slab are a *ling* with a priest in the middle, the bull *Nandi* with the sun above it to the left, and a cow and calf with the moon above them to the right. The inscription is in Old Kánarese letters excellently preserved. The language is Sanskrit but the idiom and inflexions

[1] Churchill's Voyages, IV. 249-250.

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are Old Kánarese. The inscription records a yearly cash grant for decorating the image of the god Shankardev with clothes and ornaments on Sunday the full-moon of *Paush* or December-January *Shak* 997 (1075) during the reign of the Western Chálukya king Someshvar II. (1068-1075). A large fragment of an inscribed stone lies uncared for in the village.[1]

KÁGVÁD.

Ka'gva'd is a large village about twenty-two miles west of Athni, with in 1872 a population of 4098 and in 1881 of 3407. Kágvád has a little trade in cotton, a post office, and a Kánarese school. The village has temples of Brahmanáth and Satvái. The image of Brahmanáth usually called Kaggodaráya, from which the village takes its name, is generally placed in an underground cell near which is an inscribed stone tablet. Satvái or Mother Sixth, considered by the lower classes as the destroyer and by the upper classes as the guardian of infants, is worshipped by women of all castes during the three months after a child is born. A yearly fair attended by about one thousand people is held in honour of Satvái in *Mágh* or February-March. In 1827 Captain Clunes calls the village Kagwaur, and notices that it belonged to the Patvardhans and had 384 houses, twenty shops, and twenty-five wells.[2]

KÁLÁNANDIGAD.

Ka'la'nandigad, on the Rám pass road about twenty miles west of Belgaum, is a ruined fort, on the highest point of one of the Sahyádri spurs. The fort is built on a peaked hill with partly wooded sides. The only ascent is on the north by a steep footpath about a mile and a half long. The fort is 1350 feet broad from east to west by 825 feet long from north to south, and has two gateways and ruins of walls cresting the ravines. An old temple and a small ruined building probably a storehouse are the only other remains. In 1827 a committee of inspection described Kálánandigad as a triangular fort on the top of a hill twenty miles west of Belgaum about 700 feet above the plain with a gentle ascent. On two sides it was formed by the perpendicular scarp of the rock which varied from forty to seventy feet in height, and, on the third side, it was defended from the adjoining hill[3] by a masonry wall only sixteen feet high in most places and in one place twelve. The water-supply was from a deep rock-cut well about six feet in diameter. Of ordnance there were two eight-pounders badly mounted, a three-pound tumbril without shot, and about 100 pounds of powder. The garrison consisted of 140 irregulars. In 1842 another committee of inspection described the fort as 900 feet above the level of the plain and as occupying the entire crest of one part of a hill.[4] This part was triangular in shape, the north side or base being about 1000 feet long, the south-east and south-west sides being about 600 feet each, and the entire breadth of the fort from north to south being about 300 feet. The works on the north and south-east sides were upon a natural scarp varying in height from thirty-eight to fifty feet. These works were very low

[1] Fleet's Kánarese Dynasties, 48; Bom. Arch. Rep. I. 9-10. [2] Itinerary, 33.
[3] This adjoining hill commanded the fort within 500 yards.
[4] A spur of the hill on nearly the same level stretches to the south-west rising about 900 feet distant to as great a height as the fort.

with gun-holed parapets. The south-west front rose from the slope of the hill, the works in this part consisting of curtains and bastions about twenty feet high including very strong parapets five feet high. Except near the west angle, where the broken wall was badly built with loose stones, those works were well built of stone. About twenty feet from the foot of the works was a small ditch. Of two gates one on the north front was small and ruined, the other on the south-west front had two doors in bad order. The ascent to the north gate was steep and well flanked by the fort, the approach to the other gate was from the south-west and the works round its two doors were in good order. The committee observed that on two sides the fort might be considered impregnable, while, for an attack on the south-west front from the adjoining hill, ordnance especially mortars would be necessary.

KÁLÁNANDIGAD.

Kalhole on a feeder of the Ghatprabha, about seven miles north-east of Gokák, with in 1872 a population of 2192 and in 1881 of 1648, has an old Jain temple or *basti* with an inscription. A fair is held at the temple in December when about 1500 people come. The inscription belongs to the Ratta chiefs and brothers Kártavirya IV. and Mallikárjun (1199-1218) whose capital is said to have been at Belgaum. It bears date Saturday the second of the bright half of *Paush* or December-January at the time of the beginning of the sun's course to the north in *Shak* 1127 (1205), and records the building of a Jain temple of the sixteenth *tirthankar* Shántináth at Kalpole[1] in the Kundi Three thousand and the grant of a field and certain cash dues to the temple priest.[2]

KALHOLE.

Kanmadi village, with in 1872 a population of 2802 and in 1881 of 2426, lies about twenty-four miles north-east of Athni. The village has temples of Haridev and Mallikárjun and an old shrine of Daridevi in whose honour a yearly fair is held in *Chaitra* or March-April attended by five or six thousand people. The village contains a Government Kánarese school.

KANMADI.

Kha'na'pur, 15° 37′ north latitude and 74° 34′ east longtitude, on the Malprabha about sixteen miles south of Belgaum is the head-quarters of the Khánápur sub-division, with in 1872 a population of 3516 and in 1881 of 4016. Besides the revenue and police offices of the Khánápur sub-division, the town has a school, a post office, a rest-house, and a Portuguese mission with a chapel. The town has a small trade in rice and plantains. Khánápur will be one of the stations on the Belgaum-Londa branch of the Poona-Belgaum railway. About 1720 Khánápur was a large entrepot or *utar peth* for Goa merchants with drugs, China goods, metals, and spices. They were met here by Hubli Nargund and Navālgund merchants with cloth cotton and saltpetre. This trade was destroyed about 1810 by the Kittur *desái* who removed it to Nandgad seven miles south-east of Khánápur.[3] In 1827 Khánápur with the neighbouring village of Thadkod had 453 houses, nine shops, a temple, and wells.[4]

KHÁNÁPUR.

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[1] For the Kánarese interchange of *p* and *h* see above p. 565.
[2] Jour. Bo. Br. Roy. As. Soc. X. 220; Pali Sanskrit and Old Kánarese Inscriptions, 95; Fleet's Kánarese Dynasties, 83.
[3] Marshall's Statistical Reports, 97.
[4] Clunes' Itinerary, 72.

Chapter XIV.
Places.

KHAROSHI.

Kharoshi, on the Chikodi-Hukeri road about four miles south of Chikodi, is a large village, with in 1881 a population of 2024. The village has a temple of Ghanti Basvanna, a moderate sized building not in good order. A yearly fair in honour of the god is held on the last Monday of *Shrávan* or July-August when about 500 Lingáyats assemble.

KIRAVLE.

Kiravle also called Gorakhnáth hill lies about eight miles west of Khánápur. A sloping brushwood covered ascent leads to a flat uncultivated top with a monastery of the Kánpháta or slit-ear saint Gorakhnáth occupied by a few Kánpháta Gosávis. The water-supply is from a spring on the hill.

KITTUR.

Kittur, 15° 35′ north latitude and 74° 51′ east longitude, about fourteen miles south of Sampgaon, is an old town and till 1867 was the head-quaters of a petty division. In 1857 Kittur had a population of 7500; in 1872 of 7166 of whom 5545 were Hindus 1579 Musalmáns and forty-two Christians; and in 1881 of 6300. Markets are held twice a week on Mondays and Thursdays. About 1000 persons attend and cattle cloth cotton and grain are sold. Weaving and glass bangle-making are the chief industries. Kittur has a school a post office and a small temple with an old inscribed stone. The temple is dedicated to Basav and is not very old.

Inscription.

The inscribed stone in the temple belongs to the twelfth century and records a grant by the Kádambas of Goa. The emblems at the top of the stone are, in the middle a *ling* on a pedestal; to the left a figure of Basav with the sun above it; and to the right a worshipper with the moon above him and beyond him a cow and a calf and over them a crooked knife. The inscription, which is in thirty-nine lines in the Kánarese character, is unfinished, as the last words have no meaning, as it breaks off without the usual signs of ending, and as much blank space remains after the last line. It begins with salutations to Shiv, to Ganpati, and to Sarasvati, and, after a long list of complimentary attributes of the eighth Goa Kádamba chief Jaykeshi III. (1175-1188), records that in the Kaliyug year 4289 that is A.D. 1188 on Sunday the eighth of the bright half of *Áshádh* or June-July, two priests came to settle a dispute before the prime minister Ishvarárya Dandnáyak. The two priests were Shivshakti the *Ácharya* of Shri Kalleshvar of Attibávi well in Kittur and Kalyánshakti the *ácharya* of the original god of that place. Shivshakti maintained that a plot of ground in Kittur belonged to Kalleshvar, and Kalyánshakti asserted that the plot belonged to the original place god. The two parties entered into an agreement in the presence of the prime minister. Shivshakti said: 'Whereas this plot of ground, Álakolanakeyi, belonged of old to Kalleshvardev (but) Devráshi, the father of Kalyánshakti, unauthorizedly brought it under cultivation in the Chande State (?), and had a grant written in his own favour, I am now prepared to undergo the red-hot ploughshare ordeal in support of my statement that it has belonged from of old to Kalleshvardev.' Kalyánshakti, under oath with the holy symbols on his head, replied: 'If the Chande State (?) gave this plot of ground, Álakolanakeyi, to my father Devráshi and to myself on behalf of the original place god, it has not been unauthorisedly brought under cultivation.' When the parties had stated their case, the minister said 'Go both of you before the assemblage of the

Trial by Ordeal. 1188.

Chapter XIV. Places.

KITTUR.

Trial by Ordeal, 1188.

bankers of Degámve village which has been granted for ever to Bráhmans.'[1] The parties agreed to this, and, on Sunday the dark seventh of *Áshádh* or June-July, in the same year (1188), in front of the temple of Mallikárjun of Degámve, Shivshakti underwent the red-hot ploughshare ordeal, and made oath that the piece of land, Álakolanakeyi, belonged from of old to the god Kalleshvar of Attibávi; while Kalyánshakti taking the sacred symbols on his head, declared that it was the property of the original place god. Next day, Monday, the eighth of the same dark fortnight, the Degámve bankers, meeting in the assembly hall and examining Shivshakti's hand decided that he had won his cause, that Kalyánshakti had lost it, and that the plot of ground called A'lakolanakeyi belonged to the god Kalleshvar of Attibávi, and, they gave a certificate of success to Shivshakti. The inscription then goes on to state that one Sántana Náyaka built the temple of Kalleshvar of Attibávi and bought and granted the wet crop land called Álakolana and also some untilled land for incense, offerings, and lights for the god and for repairs. Some other cash gifts are also mentioned by gardeners reapers and cultivators. Among other gifts were a *visa*[2] for every animal load and an *aravisa* for every man load.[3]

Fort.

The chief interest of Kittur is its fort. In 1825 Lieutenant Lawe, the superintending engineer of forts, described Kittur as a weak and ruined fort consisting of a lower fort and a citadel. The lower fort, which was uneven rocky and full of large pits, occupied one-sixth of the space of Belgaum fort. Nearly half of this space was taken up with the remains of the wet ditch and rampart of an older fortification. The upper fort or citadel, with a deep quarry in its centre had one-tenth the area of Belgaum fort, and was too small to accommodate even a single building. The fortifications consisted of a mud rampart seven feet thick, faced with loose stone for about one-third of its height. The scarp had in many places fallen and the counterscarp was very low. The parapet which was not more than three feet high was entirely built of mud. With reference to a proposal to abandon Belgaum and fix the military cantonment at Kittur Lieutenant Lawe found entirely in favour of Belgaum. Kittur fort was ruined, low, and exposed, its yearly repairs would amount to about £500 (Rs. 5000), and in the first instance about £80,000 (Rs. 8,00,000) would be wanted to make the fort secure. Nor had Kittur any good buildings, not even the needful space for barracks for 700 men.[4] Three years later (1828) Colonel Welsh, who was in charge of the Karnátak Field Force, formed a very different opinion of Kittur. To his mind the ruined works of Kittur fort were extraordinarily strong. The upper battery was a strong citadel nowhere commanded though conspicuous for many miles in every

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[1] Degámve village is three miles south-west of Kittur. It has an old and elaborately carved temple. See above p. 554.

[2] A *visa* is either five *sers* or one-sixteenth of something which is not specified. Mr. J. F. Fleet, C. S., C.I.E.

[3] Jour. B. B. R. A. Soc. IX. 307-309.

[4] Only two buildings in the lower fort were capable of being turned into an arsenal and a hospital for about seven companies of native troops. The other houses and huts were poor and dirty.

Chapter XIV. Places. KITTUR. *Fort.*

direction and surrounded by highly cultivated country, ill adapted for carrying on approaches. Though the outer wall was destroyed, he engaged with one regiment to defend the citadel against any enemy without mortars and shells.[1] In 1862 Kittur fort is noticed as ruined and of no natural strength though water and supplies were easily available.

A line of stones marks (1882) the site of the gateway where Mr. Thackeray fell in the 1824 insurrection.[2] Near it is a ditch about sixteen feet deep, partly filled with grass and bushes. About eighty yards beyond is a second ditch and remains of the fort walls and part of a solidly built stone gateway. To the east is a modern temple and about 150 yards further east are the ruins of the fort palace. The fort stretches some way beyond the palace ruins and at this point is defended by a ditch.[3] About a hundred yards beyond the fort is the site of the palace of the *desái's* wives. Beyond this to the south is a curious building, a temple built by an oilman during the time of the last Kittur *desái*. About twenty feet from the ground a gallery passes along the centre of the building and throws forward two wings towards the road. The gallery has a number of figures, the Kittur *desái* in the middle, his two wives on his left, and his minister on his right. At the end of each group is the statue of an English officer in knee breeches and a round hat.[4]

History.

The earliest known mention of Kittur is by its present name in an inscription of about the close of the twelfth century. It had a well, apparently a large step-well or cistern called Attibávi and a temple of Kalleshvar enjoying a grant of land. The land grant was disputed and by order of the minister of Jaykeshi III. (1175-1188), the ruling Goa Kádamba chief, the parties were referrd to a firé ordeal before the merchants of Degámve village, three miles west of Kittur, and, as the red-hot ploughshare did not burn the hand of the man who stood for Kalleshvar, the case was decided in that god's favour.[5] In 1534 Kittur formed the estate of Yusuf Khán a Turkish nobleman and an adherent of the great Asad Khán of Belgaum. In the same year Yusuf blinded and deposed Mallu Adil Sháh the king of Bijápur. About the close of the seventeenth century the most important of the Karnátak *desáis* was Medi Mallápa the Lingáyat *desái* of Kittur who held Sampgaon and Bidi. The founders of this family were two brothers of the name of Hire or the elder Mulla, and Chik or the younger Mulla, who, towards the close of the sixteenth century, came into the district with the Bijápur army as moneylenders, and settled at Sampgaon. By distinguished services in the field the elder Mulla received the title of Shamsher Jang Bahádur and obtained a grant of the *sardeshmukhi* of the Hubli district. The fifth *desái* established himself at Kittur which was formerly sometimes called Gijaganahalli or Weaver-bird

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[1] Welsh's Military Reminiscences, II. 299. [2] See below p. 580.

[3] Although so completely ruined the place bears all the traces of great strength; and its utter demolition is chiefly due to the townspeople moving away its stones and building materials for new houses. Mr. E. B. Eastwick in Murray's Bombay Handbook, 238. [4] Murray's Bombay Handbook, 238. [5] See above p. 577.

Town, and also became master of Sampgaon and Bidi. His son Mudi Mallapa was in power when Ráuf Khán Nawáb of Sávanur made his settlement with the *desáis*. In 1746 the Nawáb of Savanur had to cede Kittur along with some other districts to the Maráthás.[1] In 1778 Haidar Ali who had conquered the whole country south of the Malprabha in Belgaum and south of the Krishna in Bijápur agreed to receive from the Kittur *desái* his usual tribute or *peshkash*, on the condition of prompt payment, as a free gift, of a farther sum equal to his former payment.[2] In this year the Kittur *desái* occupied Gokák in addition to Parasgad, Sampgaon, and Bidi which he had held since 1756. In 1779 Parshurám Bháu obtained Gokák and took the Kittur *desái* prisoner.[3] In 1785 Tipu seized Kittur and Nargund and Rámdurg in Dhárwár and placed a strong Maisur detachment in Kittur. The Maráthás formed an offensive alliance with the Nizám against Tipu and while the main army of the confederates advanced towards Bádámi in Bijápur and then on Dhárwár, Tukoji Holkar and Ganesh Pant Behere were detached with 25,000 horse to attack a body of Tipu's troops under Burhán-ud-din near Kittur and to drive his garrisons from that district. Holkar's detachment succeeded in driving out Tipu's troops from every part of Kittur except the fort which was invested for more than a month, but with no result.[4] Though the balance of advantage in the war leaned to Tipu, in April 1787 fears of an English invasion led him to give Kittur and other places to the Maráthás. In the three years ending 1787, during which Kittur was under Tipu, his lieutenant Badr-ul-Zamán Khán took the management of the *desái's* estate or *jághir* lands into his own hands, stripped him of all power, and set apart a sum for his support.[5] Under the treaty of Seringapatam, concluded in February 1792, the Marátha frontier was extended to the Tungbhadra and Parasgad, and the Kittur *desái's* lands, which had been subject to Tipu, again became part of the Marátha country. These districts were assigned to Parshurám Bháu, who, in the late war had been forced to raise troops largely in excess of the number for which the Patvardhan's military grant or *sarinjám* had been assigned. He placed a mámlatdár in Kittur and made it subordinate to Dhárwár, the *desái* receiving an allowance for his support. In the latter part of June 1800 Dhundia Vágh, the great Marátha freebooter, came into the Kittur country. On 30th June he surprised the Marátha general Dhondo Pant Gokhale near Kittur, attacked his rear guard, and put his whole force to flight. Gokhale was killed, and, in fulfilment of a vow made when he was defeated in 1791, Dhundia dyed his moustaches in Gokhale's heart's blood. Dhundia remained in the Kittur country until General Wellesley's arrival in Dhárwár drove him in that direction. On the 30th of July 1800 a part of Dhundia's army was destroyed at Manoli twenty-five miles north-east of Kittur, and he retired precipitate in the direction of Kittur, whence he effected his escape through the neighbouring forests and by passing round along the

[1] Bom. Gov. Sel. XII. 208. [2] Wilks' South of India, II. 187.
[3] Stokes' Belgaum, 56. [4] Grant Duff's Maráthás, 468-69. [5] Stokes' Belgaum, 58.

Chapter XIV. Places. KITTUR. History.

source of the Malprabha. General Wellesley in his pursuit came to Kittur on the 5th of August and was kept for six days making boats for crossing the Malprabha.[1] In 1802 Mallasarjya the *desái* of Kittur (1782-1816) held the country round Kittur, yielding a yearly revenue of £40,000 (Rs. 4,00,000) and kept a force of 1000 horse and 4000 foot, and was bound to pay the Peshwa a yearly tribute of £6000 to £7000 (Rs. 60,000-70,000). In the same year as General Wellesley was going from Seringapatam to Poona to reinstate Bájiráv Peshwa, several of the Belgaum estateholders aided the British force and among them the *desái* of Kittur contributed 100 horse and 100 foot to act with the British. The Kittur *desái* also consented to give a small fort at Sángoli to serve as a post to keep open communications and guard the hospital and boats stationed there. The Kittur contingent, though furnished in a loyal spirit, was of little service. They had to receive constant advances to keep them from starving.[2] In reward for his loyalty in joining the army which was going to reinstate the Peshwa, the Kittur *desái* was continued in the enjoyment of his estates. In 1809 the Kittur *desái*, who had been taken to Poona after the Peshwa's pilgrimage to Belári in 1805, entered into an agreement by which he promised to pay the Peshwa a yearly tribute of £17,500 (Rs. 1,75,000). In return for this agreement he received grants for his estates and the title of Pratápráo. In honour of his title the *desái* built a fort near Nandgad town and called it Pratápgad.[3]

In 1817 and 1818, when affairs came to a crisis between the English and Bájiráv Peshwa the Kittur *desái* was one of the few Belgaum estateholders who actively aided the English. During the siege of Belgaum (21st March-12th April, 1818) he gave great help by furnishing materials.[4] In September 1824, on the death of the Kittur *desái*, an attempt was made to set up an adopted son. Mr. Thackeray the principal Collector at Dhárwár reported the circumstances to Government and on the receipt of his report Government refused to recognize the adoption. Mr. Thackeray was desired to take charge of the state and to make an inquiry into the circumstances of the adoption. While Government were considering Mr. Thackeray's reports news arrived of a rising at Kittur on the 23rd of October which had resulted in the death of Mr. Thackeray and the imprisonment of his two assistants Mr. Stevenson and Mr., now Sir Walter, Elliot. Troops were collected and a proclamation was issued offering a free pardon to those who would surrender before a fixed date. On the 30th of November Kittur fort was invested and the insurgents were called on to surrender. They demanded more favourable terms before releasing the prisoners but were referred to the proclamation. On the morning of the 2nd of December the prisoners were released, but, as the fort was not surrendered, it was attacked on the third and an advanced fortified post was carried. On this post a battery was raised which next day effected a practical breach and the garrison surrendered at discretion. The

[1] Wellington's Supplementary Despatches, II. 158. Eleven of General Wellesley's Despatches (524-535) are dated Kittur 7th-11th August 1800. Ditto, 91-105.
[2] Bom. Gov. Sel. VIII. 512.
[3] Stokes' Belgaum, 71.
[4] Bombay Courier, 16th May 1818.

casualties were three killed and twenty-five wounded. Among the killed was Mr. Munro, the sub-collector of Sholápur and nephew of Sir Thomas Munro.[1] The Kittur state thus lapsed to Government.

In 1828 Colonel Welsh, then commanding the Doab Field Force, describes Kittur as formerly a flourishing town and beautiful fort in a most fertile spot. It was a heap of ruins but still worth seeing as the ruins showed that it once was a place of great strength. Two-thirds of the palace was ruined but what remained served to show its former splendour. The chief porch was 100 feet long by thirty feet wide supported on beautiful teak pillars. The roof was very fine of massive carved teak and the other parts of the building above and below had long narrow rooms all neatly finished. Beautiful granite slabs were lying about, one line of them ten feet by seven all perfectly smooth.[2]

In 1829 another widespread rising took place at Kittur. This rising was headed by one Ráyappa a village watchman of Sángoli village twelve miles north of Kittur, a retainer of the Kittur *desái* who had received a pardon for his share in the 1824 outbreak. Rendered desperate by the confiscation of his service land and exasperated by a quarrel with the clerk of his village, Ráyappa gathered many disaffected people round him, and, taking the boy who was alleged to have been adopted by the late *desái*, attempted to raise a revolt with the object of restoring the independence of Kittur. Ráyappa began by burning the mámlatdár's office at Bidi, and, after troubling the Khánápur and Sampgaon sub-divisions for four months, was eventually betrayed and hanged at Nandgad. His betrayers were rewarded with lands.[3]

KONGNOLI.

Kongnoli, on the Belgaum-Kolhápur road about twenty-two miles north-west of Chikodi, is a trading town of some importance with in 1872 a population of 5143 and in 1881 of 5061. The town lies in the extreme north-west corner of the district on the south bank of the Dudhganga a feeder of the Krishna. Kongnoli has a travellers' bungalow, a rest-house, a post office, and two Government schools, one anglo-vernacular and the other for girls. The town has a large trade sending rice to Belgaum and various places in Kolhápur and importing cloth, date, salt, spices, and sugar through the Ratnágiri ports of Rájápur and Vengurla. A weekly market is held on Thursdays when cotton, yarn, grain, molasses, and tobacco and from 2000 to 3000 cattle form the chief articles of trade. The weaving of women's robes, waistcloths, and inferior blankets are the only industries. Before the 1876-77 famine paper was made at Kongnoli, but during the famine many of the paper-makers left and the industry has died.

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[1] Details are given above pp. 401-404; Bombay Gazette, 3rd November, 8th December, 15th December and 22nd December 1824. The booty captured was estimated to amount to £160,000 (Rs. 16,00,000) in cash, £40,000 (Rs. 4,00,000) in jewels, besides many horses, one thousand camels, and several elephants. Among the ordnance and military stores captured were thirty-six brass and iron guns, fifty-six matchlocks, twenty-five swords, and a great quantity of powder and stone and iron shot.

[2] Military Reminiscences, II. 297-299. Colonel Welsh gives a sketch of Kittur fort.

[3] Details are given above pp. 404-405.

Chapter XIV. Places.

In 1827 Colonel Welsh described Kongnoli fort as extensive but poor with a good faussebraye or mound and a good ditch.[1] In 1862 the fort was described as ruinous with no well but ample supplies.[2]

KOKATNUR.

Kokatnur is a small village twelve miles south-east of Athni, with in 1872 a population of 2744 and in 1881 a population of 2250. The village has a Government school, and workers in iron who make nutcrackers, bridles and bits. About a mile east of the village, on the Pápnáshini river, is a temple of Yellamma in honour of whom a yearly fair is held in December when about 4000 people come. In 1565 the Kokatnur *pargana* was given in grant or *jágír* to the ancestor of the present *desái* of Sirsangi for his services under Ibráhim Adilsháh in the campaign which led to the battle of Tálikot and the destruction of Vijaynagar in 1564.[3]

KONNUR.

Konnur, the Kondanuru of inscriptions, is a large village on t Ghatprabha, about five miles north-west of Gokák, with in 1872 a population of 4008 and in 1881 of 3437. Near the Gokák falls on the Ghatprabha, within the limits of Konnur village, are several ruined temples of about the eleventh century.[4]

Cell-Tombs.

To[5] the south of the village, close at the foot of the sandstone hills, are a number of the slab-walled, and slab-roofed cell-tombs or *kistvaens* which have been found near Haidarabad in the Deccan and in other parts of Southern India,[6] and which have a special interest from their likeness to the old stone chambers in England of which the best known are Wayland Smith's cave and Kit's Coty House.[7] Many of these cell-tombs, for there seems no doubt that they are tombs, are scattered over the plain. The most interesting feature is a group of fifty more or less perfect rooms. All the stone slabs used as walls and roofs are of the neighbouring quartzite sandstone. They show no signs of tooling, but seem to have been roughly broken into shape. The cell or *kistvaen* is usually formed of six slabs of flat unhewn stone. Two upright slabs, four to six feet long and four to six feet high, are set north and south parallel to each other and four or five feet apart. Across the north end almost always between, not overlapping the ends of the east and west slabs, is set a third upright slab of the same height as the side slabs. The front or south face of the room instead of a single slab has two smaller slabs placed so as to leave an opening between them generally about two feet wide. On these five upright side or wall slabs is laid as a roof a large level eight inch thick slab which almost overlaps the walls and completes the cell. In almost every case from the opening in the south face a small passage is carried at

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[1] Military Reminiscences, II. 282. [2] Government List of Civil Forts, 1862.
[3] Stokes' Belgaum, 36. [4] See above Gokák p. 561.
[5] Contributed by Mr. R. B. Joyner, C. E.
[6] Compare Fergusson's Rude Stone Monuments, 467-476; Forbes Leslie's Ancient Races of Scotland, 187; Transactions Bombay Literary Society, III. 342-348.
[7] Wayland Smith's Cave is in Berkshire; Kit's Coty House is in Kent. Fergusson's Rude Stone Monuments, 116, 122. Similar *kistvaens* or cell-tombs have been found in Southern India. They were formerly called dolmens. But as *dolmen* means table-stone it is more correctly applied to the level stones poised on uprights which apparently are not ruined cell-tombs but are of uncertain use either altars for sacrifice or judgment seats.

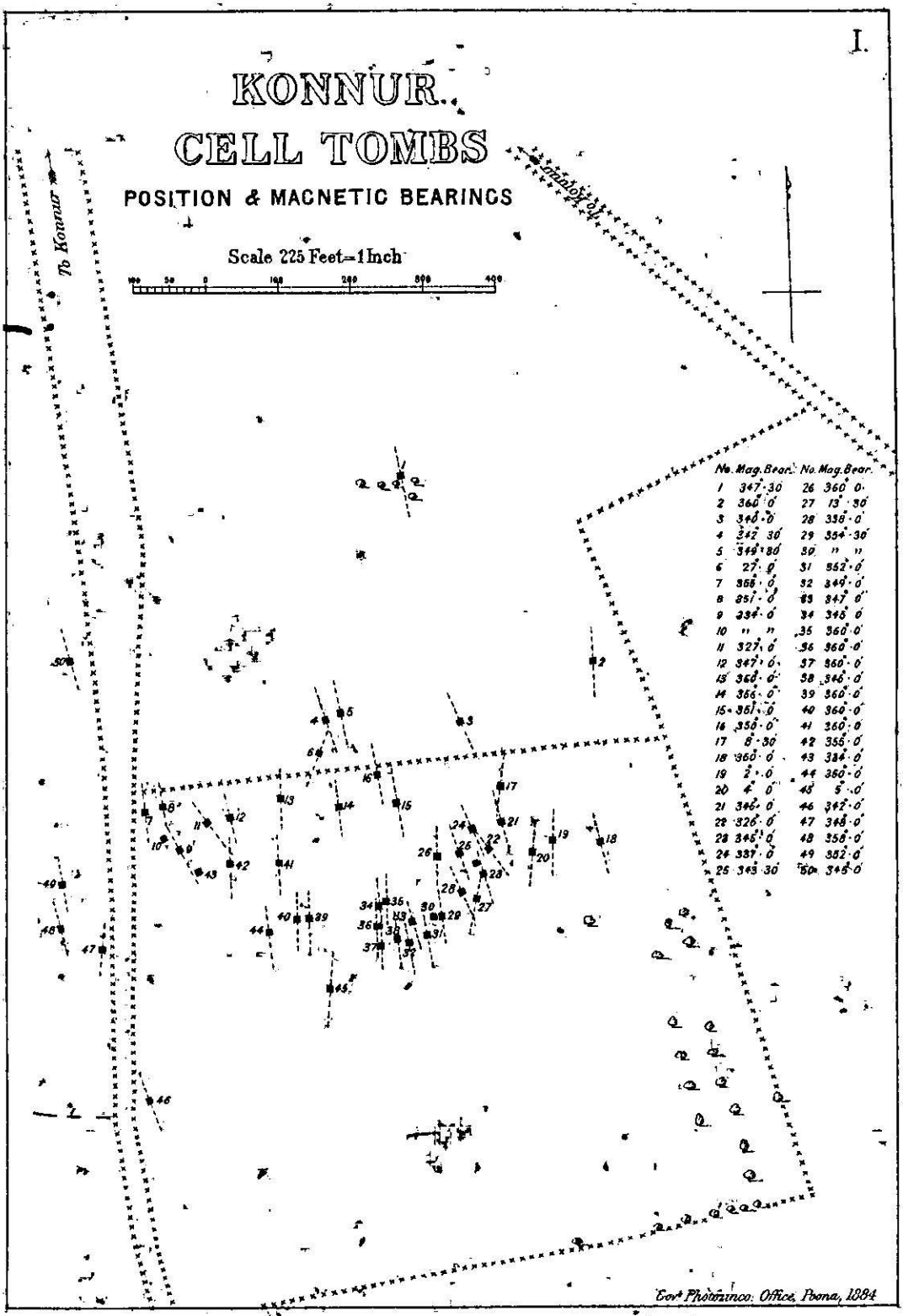
I.

KONNUR.

CELL TOMBS

POSITION & MAGNETIC BEARINGS

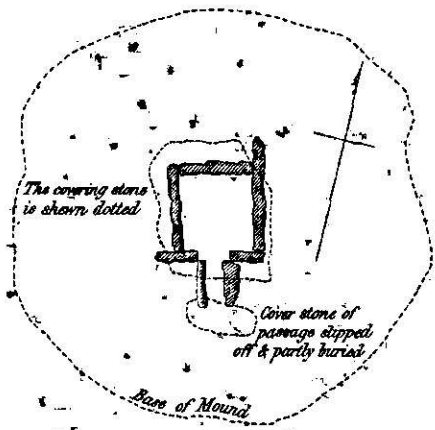
Scale 225 Feet=1 Inch



No.	Mag. Bear.	No.	Mag. Bear.
1	347° 30′	26	360° 0′
2	360° 0′	27	13° 30′
3	340° 0′	28	338° 0′
4	342° 30′	29	354° 30′
5	349° 30′	30	" "
6	27° 0′	31	352° 0′
7	358° 0′	32	349° 0′
8	351° 0′	33	347° 0′
9	334° 0′	34	345° 0′
10	" "	35	360° 0′
11	327° 0′	36	360° 0′
12	347° 0′	37	360° 0′
13	360° 0′	38	340° 0′
14	356° 0′	39	360° 0′
15	351° 0′	40	360° 0′
16	350° 0′	41	360° 0′
17	8° 30′	42	355° 0′
18	360° 0′	43	334° 0′
19	2° 0′	44	360° 0′
20	4° 0′	45	5° 0′
21	346° 0′	46	342° 0′
22	326° 0′	47	348° 0′
23	345° 0′	48	356° 0′
24	337° 0′	49	352° 0′
25	343° 30′	50	345° 0′

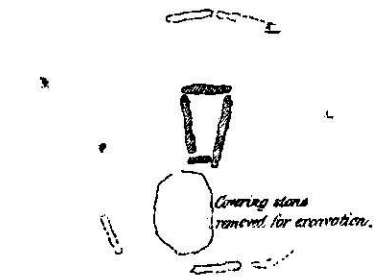
Govt Photozinco: Office, Poona, 1884

PLAN OF CELL-TOMB Nº 1.



PLAN & SECTION OF CELL-TOMB Nº 46
SHEWING POSITIONS OF ARTICLES FOUND.

Scale, 1 inch = 12 feet.

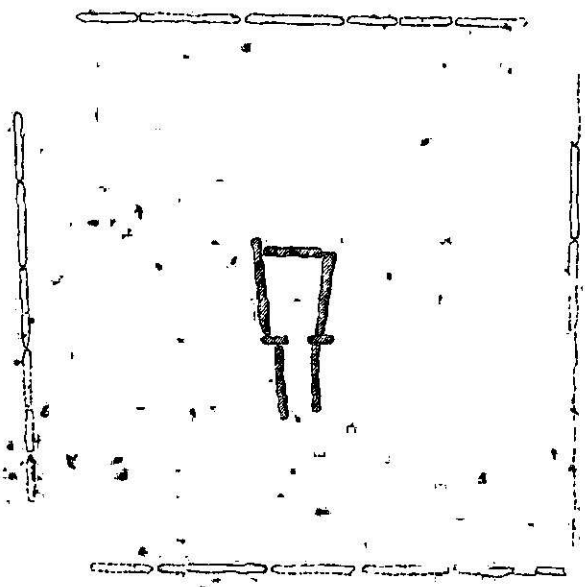


A. A. A. Positions of bits of earthenware bowls.
B. — do — part of tooth & small bits of bone.
C. do .. small bits of bone.

SKETCHES OF PIECES OF EARTHENWARE BOWLS.

Scale ½ full size

PLAN & SECTION OF CELL-TOMB Nº 13
SHEWING CURB & REMAINS OF MOUND.



KONNUR CELL TOMBS

Scale, 1 inch = 12 feet.

Govt Photozinco Office Poona 1884.

right angles to the chamber by laying down two stone slabs three to five feet long, about two feet high, and one foot to eighteen inches apart, and on these two slabs laying a third to form a roofed passage. In the chief group of fifty only seven have their large covering stones and of the seven only five have passages more or less complete. Over each cell-tomb a cairn of small stones and earth seems originally to have been piled probably forming a semispherical or domed mound about eight feet high. In almost every case remains of these mounds or covers are seen. Many of the chambers are ruined and of some only a few stones are left, the large slabs having probably been taken for building. Some of the better preserved chambers were surrounded by a square rough-hewn stone kerb which in some instances is in fair order. In one measured instance the kerbed space, formed by stones four to five feet long by six inches thick, measured thirty-four feet by thirty-three. This kerb was probably a plinth on which the covering mound rested which in some cases seems to have been carefully built of rough stone boulders set in mud.[1] An examination of the magnetic bearing of the axes of these chambers showed that of forty-eight chambers in the main group the axes of ten pointed due north, of thirty-two pointed west of north, in one case as much as 34° west, but most were much nearer north than west. The remaining six pointed east of north one as much as 27° east and the rest only a few degrees east. This variation in direction is probably due either to carelessness or to the fact that the north was taken from the east as fixed by the sun rising on days when the sun rose either north or south of east.

The people call them Pándavs' houses and say the Pándavs built them as sun shades.[2] The complete or almost complete weathering away of the mounds of earth and stones which originally covered these burial-rooms shows that they must be of great age. As *konne* is the Kánarese for a room and *uru* is a village, it seems probable that the village takes its name from its cell-tombs or burial rooms and that Konnur means the Room-village.[3] To find what were the inner arrangements of these cell-tombs number forty-six of the main group was opened. It had clearly never been touched. There were marked remains of the encasing or covering mound, the top stone or roof was unmoved, and the inside of the cell was filled or nearly filled. In some respects this cell was different from most

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[1] It may be suggested that the object of this stone fence, of the circle of stones round other old burial heaps (Compare Bombay Gazetteer, XIV. 414-416), and of the Buddhist rail was to ward evil influences from the dead. The early guardian form of the idea seems to live in the circle of stones each the home of a *shipdi* or watchman which surround the central stone in which lives Vetál the early or primitive Deccan and Konkan Shiv. (Compare Bombay Gazetteer, Poona Statistical Account).

[2] With the name Pándav houses may be compared the Malabár name Pándu kulis for the burial chambers described by Mr. Babington. Transactions Bombay Literary Society, III. 342-348.

[3] The form Kondanuru which (Journal Bom. Br. Roy. As. Soc. X. 180, 294) appears as the name of the village in twelfth century inscriptions, may perhaps mean room or cave village.

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Places.
KONNUR.
Cell-Tombs.

of the other cells. It was by itself, was somewhat smaller and differently shaped from the others, and, unlike any of the others, had no southern passage. The roof or top-stone was removed by bars and wedges. When it was taken off the inside was found to be packed with small boulders and hard brown earth. As the stones at the top were much too large to have been put in through any crevice after the roof was on, the tomb had clearly never been opened. All the earth and stones taken out of the cell were carefully sifted. About eighteen inches from the roof were found the greater part of a large human double tooth with some small bits of bone. The cell was three feet eight inches to three feet ten inches deep and a few inches from the floor were some more small pieces of bone. At three feet three inches, three feet eight inches, and three feet ten inches from the roof were pieces of common baked earthenware. The material was the same as the present village pottery. The shape of the bowls was peculiar apparently a flat hemisphere. A piece of what seemed to be burnt slag from a potter's kiln was also found. The position of the tooth seemed to show that the body was buried sitting and facing the south. After being set there the body seems to have been packed with earth and stones a pressure which probably broke the clay jars. Nothing in this tomb threw any light on the use of the southern passages in the other tombs.[1]

KUDCHI.

Kudchi, about twenty miles south-west of Athni and three miles south-west of Ainápur, is a large village with in 1872 a population of 2932 and in 1881 of 5343. Kudchi has a post office and two schools one a Government Kánarese school and the other a private Hindustáni school. There is a local manufacture of carpets. When the West Deccan Railway is finished (1889) Kudchi will have a station 179 miles south-east of Poona and sixty-three miles north-east of Belgaum. On an island in the Krishna about a mile east of the town, in a *bábhul* and tamarind grove, is a black stone tomb of Shaikh Muhammad Sirájjenadi Pirdadi a Musalmán saint and missionary. Among the numerous converts he made was a princess of Balkh named Masapli. She accompanied her preceptor to India and died here after a life of charity and benevolence. The saint died at Kulburga and was buried there, but in his honour a tomb was built near the tomb of the princess. Yearly fairs are held at the tombs. Ferishta notices Kunchi in Ráybág, probably Kudchi ten miles north-east of Ráybág, as being the first *jághir* town of Hassan Gango (1347-1358) the founder[2] of the Bahmani dynasty granted to him by Muhammed Tughlik (1325-1351). In 1791 Captain Moor notices Kudchi on the Krishna as a Musalmán town of some note, but Bráhman intrigues fomented by Parashurám Bháu had so distressed it that most of the Musalmáns had left.[3]

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[1] Taken with the circular hole in one of the side slabs in the cell-tombs described by Captain Meadows Taylor (Journal London Ethnological Society, New Series, I. 164) near Haidarabad and with other early burial practices, it seems probable that the southern passage was for the soul to go out and in by.

[2] Briggs' Ferishta, II. 285.

[3] Moor's Narrative, 301.

Kumbha'rdi Hill lies seventeen miles south-east of Khánápur. A sloping wooded ascent leads to a flat uncultivated top with a monastery of the Kánphata saint Handi Bhadangnáth. Near the monastery are three cattle sheds occupied throughout the year by a few Kánphata Gosávis.

KUNKUMBI.

Kunkumbi village, about nineteen miles north-west of Khánápur, with in 1881 a population of 635, has temples of Kunkumbeshvar and Máhulidevi. Máhulidevi's shrine (97′ × 54′) though modern is regarded as holy as it stands at the source of the Malprabha. The local belief is that every twelve years, when Jupiter enters Sagittarius, the Ganges comes to visit the Malprabha at its source and remains there for a year. At this time devotees from various parts of the district and from Goa come and purify themselves by bathing in the river.

MAHIPÁLGAD FORT.

Mahipa'lgad Fort stands on the highest point of a range of hills about ten miles west of Belgaum. The fort hill is fairly wooded and the fortifications are built in a corner of a considerable plateau. An easy ascent of about 300 feet leads to the fort which is about 1400 feet long from east to west and 600 feet broad from north to south. The fort has one gateway and walls of brick and rubble on three sides.[1] Of twenty acres the whole area of the fort, ten are occupied with houses and enclosures and the rest are overgrown with grass. There is a large well in the fort. In 1827 a committee of inspection described Mahipálgad as an extensive hill fort situated about the middle of a range of hills. It was built of stones with round towers on the angles and sides. The wall was low and in many places, especially on the west face, was open to escalade. The top was covered with brushwood. The fort belonged to Chintámanráv the Sángli chief. At his death in 1680 Shiváji is said to have held Mahipálgad along with nine other Belgaum forts.[2]

MALLAYAN.

Mallayan, or Adi Hill, about 630 feet above the plain, lies near Adi village about twelve miles north-west of Chikodi. It is a flat hill with a flat barren top. The hill sides are partly tilled with millet by Jain and Marátha husbandmen. The water-supply is from a spring and a small pond on the hill.

MALPRABHA.

Malprabha. See SOGAL.

MANGSULI.

Mangsuli, a village belonging to the Athni *desáis*, with in 1872 a population of 3072 and in 1881 of 3160, lies sixteen miles west of Athni. The village has a temple of Mallaya or Mártand in honour of whom a yearly fair is held in *Chaitra* or April when 7000 to 8000 people come and large numbers of cattle and ponies are sold. The village has a Government Kánarese school.

MANOLI.

Manoli, about six miles north of Saundatti, is a large town on the Malprabha, with in 1872 a population of 6232 and in 1881 of

[1] On one side the wall only lines the crest of a ravine.
[2] Shiváji's Bakhar. The nine other Belgaum forts were Párgad and Kálánandigad in Belgaum, Bhimgad in Khánápur, Pavitragad and Vallabhgad in Chikodi, and Huli Kátharigad Murgod and Parasgad in Parasgad.

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MANOLI.
Fort.

4621. Manoli has an important dyeing industry. The only objects of interest are a ruined fort and old temples with inscriptions. The fort is a sandstone work standing on a peninsula round which the river winds. The walls are still fairly preserved. In 1820 Manoli fort was described by Mr. Grant a sub-engineer as a small work with stone-faced ramparts and surrounded by a ditch. Between the rampart and the ditch was a space about nine feet at the end of which was a weak stone wall forming an imperfect covering mound or faussebraye which as seen from the opposite side added greatly to the apparent depth of the ditch. The wall was very substantial on the south or river face where it had a footpath and parapet. The works were further secured on this side by a strong and high abutment wall and parapet in advance of the counterscarp and washed by the river. The ditch on this face was very deep and generally held water. Of late (1820) the west face had been greatly strengthened by a hidden way and glacis carefully built, and, at the time Mr. Grant wrote, great exertions were being made to continue the same round the north and west works. The entrance to the fort was on the west through two ill guarded gateways. The buildings in the town or *petta* were irregularly placed close to the north and west works. The soil in the neighbourhood was poor but afforded much wood for fuel. The fort had a large boat capable of carrying an eighteen-pounder. In 1842 the fort was described by an inspection committee as about 500 feet square with the Malprabha flowing close on the south-east. The defences of the fort consisted of four large strong round angular bastions and one in the middle of the north face all capable of holding ordnance. The bastions were unconnected by curtains. The height of the works, which were well built of stone and in good order, was generally about thirty-four feet. The ramparts were narrow and only fit for musketry while the parapets were low and not in good order. At the foot of and all round the works was a narrow space or berm about fifteen feet broad at the edge of which was a well-built raised mound or faussebraye of stone work in good order about eighteen feet above the bottom of the ditch and five or six feet broad. The ditch was dry and from twenty to twenty-six feet broad with a descent at the counterscarp of fourteen to fifteen feet. The sloping mass of earth or glacis was imperfect. On the west north and east the ditch and the narrow space or berm were filled with impenetrable prickly pear. The entrance was on the west front with two gates. The first gate leading out of the fort was very strong; the second which was close and at right angles to the first was of no strength. The gates were covered by the same works as the other parts of the fort as they took a curve to shelter the entrance. There was another entrance in the south front by a small passage leading through the rampart into the ditch and so by a doorway out to the river made through the counterscarp and the sloping mass of earth or glacis. Both the passages were very small and probably made for bringing water from the river into the fort. Both the passages could be easily filled. At the south-east angle and inside of the fort within a few feet of the ramparts was a small citadel or *ghadi* enclosing a space about 100 feet square and opened to the east. It had four high stone

bastions all in good order. The gates were so placed as not to be seen on entering the fort. The fort contained the ruins of a large number of houses and was uninhabited. The water-supply was not plentiful and the fort afforded no protection against shells. The committee were of opinion that from the good order of the works the fort was strong and if well-garrisoned was capable of making a good defence. Heavy ordnance would, they thought, be necessary for its capture.

Temples.

Inside the fort are the remains of some temples, the chief of which are to Hanumán and Udachava. The roof of the vestibule of Hanumán's temple is carved in compartments or panels with a net-work of snakes. At either end are curiously carved stones about a foot square on which are represented triple-bodied dolphins. The Udachava temple has an inscription dated 1252 of the seventh Devgiri Yádav king Kanhara or Krishna (1247-1260). To the west of the town in an enclosure surrounded by a high wall, are the temples of Panchling Dev. They consist of eight temples two very small and two larger than the rest. One of these two is a triple temple, Jain in style. Except the spire it is well preserved. The roofs have now become flat and a clumsy lion is placed over the front or north face. On the lintel of the doorway of one of the others is Lakshmi with her elephants. The other large temple facing the rest is regarded as the chief of the group. It has a dark inner hall or *mandap* and an open outer hall with several carved stones and a large inscription on a stone tablet. The inscription is dated 1223 and belongs to the fifth Devgiri Yádav king Singhan II. (1209-1247). These Panchling temples are built of coarse-grained stone and are in no way remarkable for carving. From the snake head on the bracket and the general style, apart from the inscriptions, the temples appear to belong to the end of the twelfth century or perhaps a little earlier.

Dyeing.

Dyeing is practised by nine or ten families of the Bangar caste. They dye cotton and yarn red green yellow and dark blue. The white yarn is first dipped in water mixed with oil and the ashes of the prickly pear. Six dippings are necessary to perfect the colour, but more than two or three dippings are seldom given. The yarn thus dipped is made into bundles called *has*. The bundles are soaked for a night in a kettle containing water which has been mixed with the powder of *suranja* the roots of a plant growing in Sholápur, in the proportion of a *sher* of *suranja* to each *has*. Next morning the *has* of yarn is dipped in the river which gives to the water a piquant flavour which is much liked by drinkers. The yarn is then laid in the sun spread on smooth specially prepared stones and is dried five to ten days. This part of the process is very pleasing to the people of Manoli. The air is filled with a soft soothing perfume.[1]

History.

The earliest mention of Manoli is as Munipur or Munivalli in a stone inscription of the seventh Devgiri Yádav king Krishna.[2]

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[1] According to some accounts this sweet dye was formerly used in Saundatti and gave the town its name *Sugandhvarti* or the fragrant.

[2] Bombay Archæological Survey, Second Report, 233.

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Places.
MANOLI.
History.

In 1786 Párshurám Bháu took Manoli fort from the Torgal chief and added it to his possessions.[1] In his pursuit of Dhundia General Wellesley, on the 30th of June 1800, hearing Dhundhia was opposite Manoli with his baggage, in the hope of surprising him, pressed on twenty-six miles to the Malprabha opposite Manoli. At three on the same afternoon General Wellesley directed a cavalry onset on the enemy's camp. Lieutenant-Colonel Torin attacked their left with the 1st and 4th Regiments, and Colonel Stevenson and Colonel Peter their front and right with the 25th Dragoons and the 2nd Regiment of cavalry. Dhundhia's camp was strong with its rear to the Malprabha, covered by the fort of Manoli on the other side of it, and a deep stream along its front and left. The 2nd Regiment of cavalry was the only corps which forced its way into the camp, but every person in the camp was either killed or driven into the river. All the baggage, two elephants, and many camels horses and bullocks were taken. Numbers were drowned or shot in trying to cross the river, and many women and children were taken prisoners. Major Blaquiers with four troops of the 25th Dragoons pursued to the east a party which appeared to have been outside of the camp, and drove them into the river. Six of Dhundhia's guns had been passed over the swollen stream before the attack. Half an hour after the camp was carried a party of the 25th Dragoons attempted to swim the river and seize a boat which was lying under the fort of Manoli. The force of the flood carried them below the spot where the boat lay. But two officers, Lieutenant Fitchet and Jackson, succeeded in stemming the current, brought back the boat, and, with its aid the guns were soon taken, and to prevent them falling into the enemy's hands were destroyed. About 5000 men were driven into the Malprabha and drowned. Among the rest one of the leaders, Bubber Jang, dressed in armour, rode his horse into the river and was drowned.[2]

MANOLI.

Manoli, better known as Nagar Manoli to distinguish it from the old town of Manoli in Parasgad, is a large village twelve miles south of Chikodi with in 1881 a population of 2546. In 1770 the fourth Peshwa Mádhavráv (1761-1772) appointed a mámlatdár of Hukeri who held the fort of Manoli in pledge for money advanced to Kolhápur.[3] Late in the same year the Manoli and Chikodi districts were given by the Peshwa to the Patvardhans and this was the origin of the long and bitter enmity between Kolhápur and the Patvardhans marked by a series of attacks and reprisals which continued as late as the early years of the nineteenth century.[4] In 1796 the Kolhápur chief took possession of Manoli and Chikodi after a siege of one month. In his pursuit of Dhundia while General Wellesley was fighting with Dhundia's troops at the Saundatti Manoli, the Kolhápur garrison of Nagar Manoli helped Dhundhia by firing on the English. After the action it was abandoned by the Kolhápur garrison, and, before Appa Sáheb Patvardhan's troops could get into it, was taken by the Páligár of Talur about eight miles north-west of Manoli. Towards

[1] See above p. 388. [2] Wellington's Supplementary Despatches, II. 81-84.
[3] Stokes' Belgaum, 53. [4] Stokes' Belgaum, 53.

MANOLI.

the end of 1801 Manoli and part of Chikodi came into the sole possession of the Nipáni *desái* who held them on behalf of the Peshwa. In 1802-3, while the Nipáni *desái* was absent in Poona with General Wellesley's force, the Kolhápur chief harassed his districts and persuaded the Talur *desái* Chandrappa to attack Manoli. Chandrappa besieged Manoli for some days and wasted the Nipáni country until General Wellesley sent Major-General Campbell to guard Nipáni. Manoli was relieved, and as the Talur *desái* refused to come to terms and fled to Kolhápur, his fort at Talur was handed to the Nipáni *desái*. For his loyalty in helping to reinstate the Peshwa the Nipáni chief was granted the Manoli district and the Hukeri petty division. The Kolhápur chief resisted the Nipáni claims to Manoli and the two went to a war which lasted for six years (1809-1814). In 1812 Mr. Elphinstone concluded a treaty by which the Kolhápur chief gave up all claim to Chikodi and Manoli.[1] In the third Marátha War General Munro came to Manoli on the 22nd of April 1818 and was there joined by General Pritzler with the main body of the reserve. As the Nipáni *desái* joined the Peshwa he was deprived of the Manoli and Chikodi districts and they were made over to the Kolhápur chief in return for his hearty co-operation with the British. In 1827 Bába Sáheb the Kolhápur chief, whose turbulence was a perpetual source of annoyance, was deprived of Manoli and Chikodi on the ground that he had shown a total disregard for the friendship of the British Government and had repeatedly infringed the rights of the landholders of British villages. In the same year Captain Clunes calls Nagarmanowlee, a Kolhápur village on the Poona-Belgaum road with ninety-six houses and one shop.[2]

MUGUTKHÁN HUBLI.

Mugutkha'n Hubli is a large village on the Dhárwár road about eighteen miles south-east of Belgaum with in 1872 a population of 4234 and in 1881 of 4196. The village has a travellers' bungalow and a small tent-making industry. The village is called Mugutkhán Hubli after a Bijápur officer named Mugutkhán whose tomb is in the village.[3] Its old name Hubli appears in a Devgiri Yádav copperplate, dated 1249, where a Devgiri Yádav minister reigning at Mudgal in the Nizám's territories grants lands in Bágevádi village in the Hubbali district in the Kuhundi country.[4]

MURGOD.

Murgod about fifteen miles north-west of Saundatti is the headquarters of a petty division with in 1872 a population of 7181 and in 1881 of 4895. The town is a flourishing cotton and grain mart, and, besides the revenue and police offices of the petty division, has a post office and a Kánarese school. The village has a temple of Mallikárjun and a yearly fair is held on the first of the bright half of *Márgshirsh* or November-December in honour of Chitambareshvar. The fair lasts six days and is attended by three to four hundred people. A little to the north of the town are some gardens with sweet water.

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[1] Stokes' Belgaum, 71. [2] Itinerary, 33. [3] Ráo Bahádur Tirmalrao Venkatesh.
[4] Journal Bom. Br. Roy. As. Soc. IX, 249. For Bágevádi Kuhundi and Mudgal see above pp. 513-514.

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MURGOD.

In 1565, after the battle of Tálikot, Murgod with several other Parasgad villages was taken by Vitta Gauda, the ancestor of the present *desái* of Sirsingi.[1] At his death in 1680 Shiváji is said to have held the fort of Murgod.[2] In 1792 Captain Moor described Murgod as in a country whose soil was as rich as the best garden mould. A little to the north of Murgod were some gardens with a well of excellent water.[3] About 1836 Murgod was one of the four places proposed for the head-quarters of the collectorate before Belgaum was chosen on the 9th of March 1838.[4]

NÁGARHÁL HILL.

Na'garhal Hill, about 850 feet above the plain, lies near Julpen hill about four miles north of Chikodi. It has a flat top on which millet is raised by Lingáyats and Holerus. The water-supply is from two springs.

NÁGARPACHAMI HILL.

Na'garpachami Hill, about 390 feet above the plain, lies about a quarter of a mile from Chikodi. It is a flat hill with a roundish uncultivated top. The hill is not inhabited and has no springs or passes. It is infested with jackals.

NANDGAD.

Nandgad,[5] on the Belgaum-Haliyál road about seven miles south-east of Khánápur, is a town of some importance, with in 1872 a population of 5748 and in 1881 of 7912. The town has a post office, a weekly market on Wednesdays, and three schools, two Maráthi and Kánarese for boys and one for girls. Nandgad is an important trade centre and has about thirty traders chiefly Shenvi Bráhmans with capitals varying from £500 to £3000 (Rs. 5000 - 30,000). The chief imports are betelnuts, cocoanuts and cocoanut oil, dates, oil, and salt. These articles are brought either in carts or on pack-bullocks from Native Christian traders of Goa and are sold to local traders. None of these imported articles are passed inland or sent to Dhárwár by Nandgad traders. But from the agents of Goa traders at Nandgad most of these articles are bought in exchange for wheat and other grain by the agents of Gadag Hubli and Navalgund traders in Dhárwár. The town has no direct export trade. Not far from the town is a ruined fort called Pratápgad which was built by Malla Sarya Desái of Kittur in 1809 to commemorate the grant to him of the title of Pratápráv by Peshwa Bájiráv (1796 - 1818).[6] The Desái is said to have encouraged merchants to settle here by drawing them from Khánápur. The whole manufacturing population of Khánápur was taken by persuasion and force and nine years' exemption from taxes was granted to new settlers.[7] Ráyappa the leader of the second or 1829 Kittur rising was condemned to be hanged at Nandgad, as the scene of his chief robbery. As he passed along the road to the gallows he pointed out a spot for his burial, stating that a great tree would spring from his body. He was buried in the spot he had chosen, and a magnificent banian, close to the road near Nandgad, is shown as the tree which grew from Ráyappa's grave. Under the shade of this tree a temple

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[1] Stokes' Belgaum, 36. [2] Shiváji's Bakhar. [3] Moor's Narrative, 302.
[4] Stokes' Belgaum, 86. The other three places were Ankalgi Gokák and Manoli.
[5] The town is generally called Peth Nandgad.
[6] Stokes' Belgaum, 71. [7] Marshall's Statistical Reports, 97.

has been built, to which people in want of children money or health come from great distances. Husbandmen, too, on their way to the Nándgad market stop to promise Ráyappa an offering if their grain sells well.[1]

Naul Tirth. See Sogal. NAUL TIRTH.

Nesargi, on the Belgaum-Kaládgi road about seven miles north of Sampgaon, with in 1881 a population of 2102, has a travellers' bungalow and a fine old ruined temple of Basav. The town has a weekly market on Monday, and weaving and bangle-making industries. A fair is held at the Basaveshvar temple once in twelve years. The temple has an inscription dated 1219 of the Ratta chieftain Kártavirya IV. (1199-1218). The inscription records the building of three *ling* temples by Bacheyanáyak a local officer in charge of the Nesargi group of six villages. The inscription also mentions various grants of land tithes and duties made over for the maintenance of these temples at the command of Kártavirya.[2] In 1791 Captain Moor calls Nesargi the little village of Nesauri where Captain Little's detachment halted fifteen miles from Pádsháhpur.[3] In his pursuit of Dhundia Vágh in 1800 General Wellesley was joined at Nesargi by the *desái* of Nipáni with 300 horse and 100 infantry.[4] NESARGI.

Nipa'ni, 16° 23′ north latitude and 74° 26′ east longitude, on the Belgaum-Kolhápur road about forty miles north of Belgaum and thirteen miles west of Chikodi, is a large municipal town with in 1872 a population of 9371 and in 1881 of 9777. Besides the municipality Nipáni has a travellers' bungalow, a rest-house, a post office, four schools, a library, and a dismantled fort. The 1872 census showed a population of 9371 of whom 8167 were Hindus 1198 Musalmáns and six Christians. Of 9777 the 1881 population 8735 were Hindus, 1039 Musalmáns, and three Christians. The town has a large trade and a crowded weekly market on Thursdays. It has about 100 traders Lingáyats, Jains, Shimpis, Márwár and Gujarát Vánis, and Bráhmans with capitals varying from £500 to £2500 (Rs. 5000-25,000). Of imports rice comes from Belgaum and Kolhápur; betelnuts, cardamoms, and pepper from Havig traders at Sirsi in Kánara; cattle from the neighbouring villages on the Krishna; cocoanuts and dates salt spices sugar and coppersheets from Bhátiás, Gujarát and Márwár Vánis, and Musalmáns of Vengurla and Rájápur; and cloth brass vessels catechu nutmeg almonds and cloves from Bombay and Poona traders. Of exports large quantities of molasses and some tobacco, chillies, hemp, and cotton go to Rájápur in Ratnágiri. On the market day two to three thousand cattle are offered for sale and people from the neighbouring villages come in large numbers to buy and sell. Waistcloths, women's robes, and cheap blankets are made in the town. The municipality was established in 1854 and in 1882-83 had an income of £1052 (Rs. 10,526) and an expenditure of £1726 (Rs. 17,265). The chief sources of income were octroi and taxes on houses and animals, and the chief items of expenditure were water works and NIPÁNI. *Trade.*

[1] Stokes' Belgaum, 85. [2] Jour. Bom. Br. Roy. As. Soc. 250-259.
[3] Moor's Narrative, 301. [4] Bom. Gov. Sel. VIII. 512.

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conservancy. The late *desái* of Nipáni built a reservoir at Shirguppi about two miles west of Nipáni and brought the water from it into the town by pipes. This reservoir is still in working order and the municipality have supplemented it by building a pond in the middle of the town. A water-course running to the east of the town is used for washing and for watering cattle. Further to improve the water-supply of the town a new pond with an earthen embankment has been made near Shirguppi and a masonry reservoir (100′ × 100′ × 8′) near Nipáni. It is proposed to connect this pond by pipes with the *desái's* pond and to distribute water over the town by pipes. Nearly £2700 (Rs. 27,000) have been spent on the works which are not yet finished, and are unsatisfactory as the new pond has turned out leaky. The municipality owns real property valued at £11,660 (Rs. 1,16,600). The town has four Government and two private schools. Of the four Government schools three, anglo-vernacular vernacular and night, schools are for boys and one for girls. The fort, which was dismantled in 1843, was described in 1827 as an eight-cornered building well built of mud, the interior of the wall said to be of stone. Round the fort was a deep wet ditch about twenty feet broad, and a narrow space or berm at the foot of the walls about twenty-five feet broad. The narrow space or berm was enclosed by the revetment of the ditch, and was pierced by loopholes which formed a second line of defence. Since 1822 an extensive line of rampart had been building round the town embracing the fort. The work was of stone and had a considerable ditch before it. In 1827 only the south side was finished, and, looking to the cost, it was not thought possible for the *desái* ever to complete it. If it was ever completed the committee considered that it would prove a most formidable defence though so small as not to contain a garrison of more than four or five hundred men. The gate of the fort was well sheltered from surprise, and near it was a bridge over the ditch on beams of wood. On the west there was a small gate but without any means of crossing the ditch. It was probably intended to have a drawbridge here.[1] Though dismantled the fort (1882) remains strongly built of stone with a wet ditch and a handsome gateway. Close to the gateway is a palace built about 1800 by Siddojiráv Nimbálkar. The interior of the palace has nothing remarkable. The pillars in the court are of teak and neatly carved. About 300 yards south-west of the fort is the travellers' bungalow to the left of the Kolhápur road.[2]

History.

Nipáni is a town of recent growth. No copper-plates or inscribed stones have been found in Nipáni and the earliest known mention is in 1800 when its *desái* Siddojiráv Nimbálkar, commonly called Áppa Sáheb was engaged, under Sindia's directions, in a series of forays into the Miraj country and in the siege of Nerali fort between Sankeshvar and Hukeri. In the same year the Nipáni *desái's* and Sindia's troops took over, nominally on behalf of Kolhápur, the districts of Chikodi and Manoli which the Peshwa was obliged by Sindia to cede. In 1801 war with Holkar called Sindia to the north and the Nipáni

[1] MS. Report. [2] Murray's Handbook of Bombay (2nd Ed.), 258-259.

desái got possession of Manoli and part of Chikodi. In 1802 Siddojiráv Nimbálkar with 300 horse and 400 foot was one of the seven Karnátak chiefs whose rival claims were ruining the Belgaum district. In 1802-3 the Nipáni chief with 300 horse and 100 infantry accompanied General Wellesley in his march from Seringapatam to Poona to reinstate Bájiráv as Peshwa. While the Nipáni *desái* was absent in Poona the Kolhápur chief harassed his districts and persuaded Chandrappa the *desái* of Talur about fifty miles south-east of Nipáni to attack Manoli. Chandrappa besieged Manoli for some days and wasted the Nipáni country until General Wellesley sent Major-General Campbell to guard Nipáni. Manoli was relieved, and, as the Talur *desái* refused to come to terms and fled to Kolhápur, his fort at Talur was handed to the Nipáni *desái*.[1] In reward for his loyalty in joining the cause of the Peshwa, General Wellesley gave the Nipáni chief a certificate of merit.[2] From the Peshwa the *desái* received the title of Sarlashkar and grants of lands in military service or *fauj saranjám* valued at £54,112 (Rs. 5,41,120) a year besides the Manoli district and the petty division or *pargana* of Hukeri. The Kolhápur chief resisted the Nipáni claims to Manoli, and the two went to war. The war lasted six years (1804-1809). In 1808 the Nipáni *desái* completely defeated Kolhápur. In 1809, through the Peshwa's intercession, peace was concluded, by which, besides the disputed districts to be held on behalf of the Peshwa, the Nipáni *desái* received a Kolhápur princess in marriage.[3] In spite of his marriage with a daughter of the house, the Nipáni *desái* did not long remain at peace with Kolhápur. In 1811 he defeated the Kolhápur chief, marched on Kolhápur, and besieged it. The Honourable Mountstuart Elphinstone, who was Resident at Poona, interfered, and, on the 1st of October 1812, a treaty was concluded by which the Kolhápur chief gave up all claim to Chikodi and Manoli. In 1813 the Nipáni *desái* was summoned by Bájiráv to Poona. He went but refused to comply with certain claims made by the Peshwa or to give up territory belonging to Kolhápur. The British authorities interposed, but Bájiráv artfully contrived to persuade the *desái* to trust to his lenience and to resist his demands. By this insidious conduct the *desái* was led to forfeit one-fourth of his

[1] Stokes' Belgaum, 70.

[2] This certificate, which the *desái* family has preserved, runs (Murray's Handbook, 258-259): 'Siddoji Ráo Nimbálkar joined me with the body of Marátha troops under his command, in the month of March 1803 when I was on my march to Poona with the British troops to restore the Peshwa to the exercise of the powers of H. H.'s Government. This service having been effected by the arrival of H. H. at Poona Siddoji Rao Nimbalkar accompanied the British army on its march from Poona in the month of June following to oppose the confederacy then forming by the Northern Marátha chiefs against the British Government and their allies, Rao Pandit Pradhan and the Nizam. He served during the war which ensued in a manner satisfactory to me. His troops were engaged with the enemy repeatedly and always conducted themselves well, and Siddoji Rao Nimbalkar distinguished himself, and them in a late action against a formidable band of freebooters who had assembled upon the frontiers of the Peshwa's territories and cut off the supplies of the city of Poona. I have given him this paper in testimony of my approbation of his conduct and that of his troops. I request that all British officers and others to whom this paper may at any time be shown, will consider Siddoji Ráo Nimbálkar as the friend of the British Government. (Signed) ARTHUR WELLESLEY,
Poona, March 6th, 1804.' Major-General.

[3] Bom. Gov. Sel. CXIII. 196.

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estates to the Peshwa.[1] At the close of the rainy season of 1816 a detachment of the Poona subsidiary force was sent to enforce the forfeiture. The duty was not completed till the middle of December and then proved fruitless, for no sooner had the detachment returned to Poona, than the *desái* retook his lost possessions.[2] In the third Marátha war, except the Nipáni *desái*, none of the estate-holders resisted, and even the *desái* of Nipáni, though he joined the Peshwa, never acted cordially against the British troops, and on the 7th of May, with the Peshwa's brother Chimnáji Appa, he gave himself up to Captain Davis of the Nizám's Reformed Horse.[3] As a punishment for his adherence to the Peshwa and for the slowness of his submission to the English, the Nipáni *desái* was deprived of Manoli and Chikodi, except the villages of Nipáni, Sirgat, and Belkur, which were made over to the Kolhápur chief in return for his hearty co-operation with the British. The Nipáni *desái* was greatly dissatisfied with this arrangement and was ready to join any combination against the English which he thought likely to be successful. He at first hesitated to give up the two districts and endeavoured to negotiate. General Munro, who was at Yedur on the Krishna on the 31st of May on his way back from Sholápur, marched towards Nipáni, intending to lay siege to the fort in case the *desái* delayed to give up the districts. This move and the dissatisfaction of his own people compelled the *desái* to yield as soon as the army arrived before Nipáni. His people's dislike to the Nipáni *desái* was the result of a long course of cruelty and ill-treatment. From the beginning of his career he had been in the practice of extracting money by throwing into prison every rich man in his own lands, and in any other villages over which he could exercise power. He used also to seize and keep in confinement any young women of the neighbourhood who were of unusual beauty. When General Munro came to Nipáni, many rich and well-to-do people had been in prison for ten or twelve years; and it was said that every year many died from cruel treatment. General Munro heard only of a few prisoners, and these he ordered to be released. After leaving the place he learned that about 300 were still in confinement. He wrote to the *desái* to release them, and some were set at liberty; but, as many were still kept in confinement, General Munro directed that some of the *desái's* villages on the south bank of the Krishna should not be restored until all were released. Strange stories are still current of the *desái's* cruelty. His palace at Nipáni is built on the edge of a deep lake. High up overhanging the water a narrow open stone ledge or balcony stands out from the palace wall. Along the outer edge of this balcony the *desái* was fond of arranging a row of young women. When they were ready he used to pass inside of the row of trembling girls, and suddenly thrusting out his hand hurl one off the ledge and watch her dying struggles in the deep water below. These acts of cruelty so

[1] Grant Duff's Maráthás, 621. [2] Stokes' Belgaum, 72.
[3] Bombay Courier, 16th May 1818.

enraged his people that when General Munro was near Nipáni the heads of most of the *desái's* villages asked him to let them pass to the English. They wanted no help. All they asked was leave to drive out the *desái's* garrisons, and the promise that they would not be allowed to pass back under the *desái*. In accordance with his arrangement with the people General Munro for two years held parts of Athni belonging to the Nipáni *desái*. In parts of Parasgad which had been lately resumed by the Peshwa, when the people submitted to General Munro, they made a special stipulation that they were not to be again placed under the *desái*.

In 1819 Mr. Elphinstone represented the Nipáni chief as turbulent and discontented by the loss of Chikodi and Manoli but conscious of his own weakness. In 1822, from his indifference, Mr. Chaplin suspected him of secretly hoping to profit by the unsettled state of Kolhápur. In 1823 Mr. Elphinstone found him the only discontented landholder in the Karnátak. He was cruel and furious in passion, harsh and unrelenting in the management of his estate, and deaf to the remonstrances of his people. In spite of these faults, with Europeans he was frank and gentlemanlike, good humoured, and cordial. In 1827 Colonel Welsh the commandant of the Doab Field Force describes him as a very affable though poor prince and a distinguished soldier. He lived in a respectable palace within a doubled walled citadel with a wet ditch all round. His little fortress was a perfect model and he had begun a large fort of which this was to be the citadel.[1] After spending a large sum he abandoned the project but the work of some of the completed bastions was very solid. A half-finished palace also stood near the further extremity of the projected fortifications with a fine stone wall and a large reservoir near it. He had also built some waterworks which supplied water to the town and the fort by aqueducts leading from springs in a range of hills three miles west.[2] In 1828 Colonel Welsh calls Appa Desái his favourite of all the Marátha chiefs, indeed of all the native princes he had ever known. He had a frank and dignified manner and was said to be a favourite of Sir John Malcolm.[3]

In 1831 the chief, whom age and a feeling of the power of Government had kept quiet if not well disposed, endeavoured to impose a child on Government as his heir. It was discovered that one of his wives Táibái had been taken to a house in Nipáni, on the pretence that she was about to bear a child. A widow, who expected soon to be delivered, was also taken to the house; and when the child was born he was placed in Táibái's arms, and said to be her offspring. The widow was murdered. Information of this intrigue and crime was given by the owner of the house in which it took place, and he soon after died with suspicious suddenness. His story was confirmed by the discovery of the widow's body. In consideration of the Nipáni chief's age and of his services rendered to the British army in 1800 and 1803, Government did not immediately confiscate his

[1] Colonel Welsh (Military Reminiscences, II. 285) gives a sketch of the Nipáni citadel.
[2] Military Reminiscences, II. 283-288. [3] Military Reminiscences, II. 333-335.

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military grant or *saranjám* lands. They determined to punish the *desái* by declaring that his military estates were to lapse on his death, and that no son of his body or of his adoption should be recognized as heir to them.[1] On the 28th of June 1839 the chief died, having previously adopted Morárráo, son of his half-brother Raghunáthráo, as heir to his *deshkat* or civil estates which were estimated to be worth £1500 (Rs. 15,000) a year. The military or *saranjám* estate was resumed and divided among Belgaum, Dhárwár, and Sholápur. The chief parts which fell to Belgaum were the divisions of Athni and Honvád, and the flourishing town of Nipáni. These acquisitions were managed by the Political Agent until, under Act VI. of 1842, they were brought under the Acts and Regulations. The year after the death of the Nipáni *desái* his six widows began to quarrel. The eldest had charge of the heir and the five others kept up continued complaints against her. She died in the end of 1840, and the management passed to the next eldest widow. Two of the remaining ladies induced Raghunáthráo, the late *desái's* half-brother, to seize his son whom the late *desái* had adopted, and with the aid of 300 Arabs to take possession of the fort, and set the authorities at defiance. The military had to be called in before the fort submitted. It was attacked on the 20th of February 1841 and surrendered on the following day. The Arab ringleaders were punished with imprisonment; and all who had joined in the insurrection forfeited their pensions. The fort was dismantled at the expense of the *desái*, who had also to pay the cost of the expedition. The present (1884) *desái* is a minor educated at the Rájkumár College in Káthiáwár and his estate is managed by his mother.

NIRVÁNEPAN HILL.

Nirva'nepan Hill, about 700 feet above the plain, lies about a mile from Chikodi. It is a flat bare hill infested by wolves and jackals.

PARASGAD FORT.

Parasgad Fort lies in the village lands of Saundatti about a mile to the south. The fort stands on the south-west edge of a range of hills immediately overlooking the blacksoil plain below. The top, which measures about 1500 feet from north to south by about 1000 feet from east to west, is irregular and a good deal covered with prickly pear and brushwood with a sprinkling of banians and tamarinds. The sides are of rock and almost perpendicular. The ascent which is about 325 feet from foot to top is long irregular and difficult. The walls are built of stone and are ruined in places. Most of the sixty bastions are out of repair. The only buildings are a ruined cistern holding no water and a small temple of Máruti just enough to hold two persons. There is a hollow in the rock with a spring esteemed sacred by the people and an underground cave which has not been explored. In 1842 a committee of inspection described the fort as about three miles south-west of Saundatti on the south-west corner of a wide piece of table-land about 400 feet above the plain. The fort was irregularly

[1] Bom. Gov. Sel. CXIII. 216-219.

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four-sided (550 × 500 yards) with its longest side on the table-land. Inside the fort was a small square ruined *gadhi*. The defences consisted of ramparts and bastions. The ramparts were narrow and in good order. The bastions were of stone built at irregular intervals and joined by stone curtains. On the east part of the north front the bastions were hardly more than fifteen feet high including parapets which in places were very high. The bastions were capable of holding ordnance. These defences, being on the edge of precipices on the south-west and a large part of the north face, were impregnable. The western face was the strongest, the rocks being very high and forming a perfect natural scarp. The south face was not so rugged and as a ravine ran in front of a part of the north face the works there were doubled. The fort had two entrances one on the south-west front by a steep path leading to a gateway in some work at the foot of the natural rocky scarp. From this work a flight of stone steps in a cleft of the rock led into the upper fort by a small doorway which could be easily blocked. The other entrance was in the east front from the table-land. The water-supply consisted of a pond in a ravine which ran dry early in the hot weather, and a fine spring in the lower works at the foot of the hill in a small cavern in the rocks. The fort was uninhabited and had the ruins of many houses. Parasgad is said to have been built by Shiváji in 1674,[1] and it is mentioned in a list of ten Belgaum forts which Shiváji held at the time of his death. In 1746 the Sávanur Nawáb was forced to give up the Parasgad district to the Maráthás, but it was restored to him in 1756.[2] In 1802 the districts of Parasgad and Annigeri in Dhárwár with a revenue of £5000 (Rs. 50,000) were held by Amritráv the adopted son of Raghunáthráv Peshwa.[3]

PÁRGAD FORT.

Pa'rgad Fort, on the Belgaum-Sávantvádi frontier about thirty-five miles west of Belgaum, is built on a peaked hill in the Sahyádris about 2000 feet above sea level. The hill sides are wooded, except in places where they have been laid bare by brushwood clearing or *kumri*. The ascent to the fort is steep by rock-cut steps. The fort which is about forty acres in area is mostly out of repair. Part of the walls, which only line the crests of ravines, and one gateway are fallen. The water-supply is from six reservoirs four of which are in repair. A temple of Bhaváni and two broken pieces of cannon are the only other remains in the fort. In 1827 a committee of inspection described Párgad as an extensive hill fort in the Sahyádris 1900 feet high, about thirty-one miles from Belgaum and two miles north of the Rám pass. It was formed by the basaltic band of rock which crowns so many of the Sahyádri hills. The perpendicular scarp varied from forty to 100 feet and was inaccessible in every part except at the gateway where the masonry was only fourteen feet high. The fort was overlooked and commanded on several sides especially on the north where a hill approached as near as 1200 feet. The water-supply was from

[1] Stokes' Belgaum, 42. [2] Bom. Gov. Sel. CXII. 208. [3] See above p. 395.

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numerous wells supplied by springs. A reservoir in the fort also held water till February. A stone-built temple, the commandant's house, an eight-pounder, and three *Jamburás* were the only other remains in the fort. The garrison consisted of 360 irregulars. A second committee of inspection in 1842 described the fort as about forty-five miles west of Belgaum on a spur of the Sahyádris about 1200 feet above the plain. The spur contained two distinct heights the most northern of which formed the fort. The hill was triangular in shape, its eastern side forming the base being about 2400 feet, its south-west front about 1800, and north-west front about 1650 feet, and the entire breadth of the hill from east to west was about 1200 yards. The crest of the hill with a natural scarp all round of thirty to sixty feet formed, without any help from art, a strong and almost impregnable position; for though in many places the scarp had a slight slope it was nowhere sufficiently sloped to admit of an assault. The works crowning the crest of the scarp were strong stone walls twelve to twenty feet high, and, according to the form of the hill, flanked in various places with bastions fit for ordnance. At the north angle round which the road led to the gate the rock was particularly high bold and rugged and was crowned by a double line of works of masonry completely commanding the road to the gate which was placed in the north-west front about 600 feet from the western angle of the hill. The only entrance to the fort was up a flight of steps about fifty yards long on the top of which was a small gate facing south-west and much exposed. The passage up the steps was steep and well flanked by the works. The south-east end of the fort was the weakest point forming a sharp acute angle without any defences. The fort was inhabited, but water was scarce and had to be brought by the people from a village outside the slope of the hill to the north-west not far from the gate. The committee observed that even without defences the hill would be regarded as a very strong position; but formed into a fort, with the defences as they then (1842) existed, it should be deemed a fort of great strength requiring ordnance for its capture. Párgad appears among the ten Belgaum forts held by Shiváji at the time of his death in 1680. In 1749 Párgad fort was ceded to Sadáshivráv the cousin of the third Peshwa Báláji.[1] In 1844 Párgad and Chandgad were threatened by insurgents, but a timely reinforcement of irregulars saved them.[2]

RÁMTIRTH.

Ra'mtirth, a small village within Jamkhandi limits about fifteen miles north-east of Athni, is in great local repute for its holiness. The village is on a water-course called the *pápnáshini* or sin-destroyer, and, near the village, is a hill called A'nandparvat or the Mount of Joy, with a cave containing an image of the goddess Ánandnáyaki or Our Lady of Joy. To the east of the cave is a fine old temple of Rámeshvar with well carved pillars.[3] A large yearly

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[1] Grant Duff's Maráthás, 272. [2] Stokes' Belgaum, 89.

[3] The temple is said to have originally been dedicated to Venkateshvar and to have been called Rámeshvar after Rám paid it a visit. Venkateshvar is said to have directed Rám to go to Ceylon when Rám was searching for Sita; and, to please the god, on his return from Ceylon, after killing Rávan and winning back Sita, Rám is said

fair is held in honour of the god on *Mahashivrátri* the thirteenth of the dark half of *Mágh* (February - March).

Sadalgi, about two miles north of the Vedganga branch of the Krishna and ten miles north of Chikodi, is a large village, with in

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to have stopped here and called the temple after his own name. Ceremonies in honour of forefathers, as well as certain birth and marriage rites, are performed at this stream. The following suggestions are offered regarding the reason of the holiness of this and of other Indian springs; the reason why so many of the holiest springs are called Rámtirths or Rám pools; the reason why the water of holy springs and streams is believed to cleanse from sin; and the reason why the waters of holy springs and streams is of special avail in ancestral funeral rites. The feeling of the holiness of water and the value of water in religious rites seems based on the nearly universal early belief that pain and disease are caused by evil spirits, the ghosts of the dead. Things which relieved pain and cured disease were held to be spirit-scarers and therefore became holy. Water, the quencher of thirst, for the pains of thirst like the pangs of hunger were at first supposed to be the work of an evil spirit, the scarer of the swoon-spirit the healer of diseases and of wounds, holds one of the highest places among spirit-scarers. Hence the use of water in holy water, in lustration and purifying rites, and in baptism. Springs whose waters were found specially healing were deemed specially spirit-scaring, and so became peculiarly holy. The reason why so many specially healing and sacred springs are, like this Athni spring, called Rámtirth or Rám's pool, is apparently not so much that Rám went to them as that their healing or spirit-scaring power is enough to cure even Rám's complaint. Rám's was a most serious complaint. In killing Rávan he killed a Bráhman (Muir's Sanskrit Texts, IV. 413-415) and Rávan's spirit haunted him, a terrible disease as no spirit is so hard to shake off as the Brahmarákshas or Bráhman spirit. Rám wandered till he found a spring whose spirit-scaring power was so great that it drove from him the haunting spirit of Rávan. Hence springs wells and rivers, the spirit-scaring power of whose waters can drive away even a haunting Bráhman spirit, become Rámtirths or pools in which Rám bathed and was cured. Why do the waters of holy wells cleanse from sin? The reason seems to be that the idea of sin is a branch of the early belief that spirit possession is the cause of disease. That sin was originally a form of spirit possession appears from the fact that the early sins are acts which expose the sinner to spirit attacks. Omissions or misdoings of the ritual, whose object is to keep off spirits, are sins because they expose the omitter or misdoer to spirit attacks. So among Jains, Buddhists, and Lingáyats, and, to a less extent, among Bráhmanic Hindus, the sin of sins, or as a Jain would say the one sin, is to take life. The taking of life is the great sin, because by taking life a spirit is made homeless and in wrath seizes the sinner who ruined its home. So in this Athni stream, as in other holy streams, the healing water which scares the haunting spirits becomes the *pápnáshini* or sin-destroyer. The reason why this Athni Rámtirth, like other Rámtirths and other holy springs and streams, is used in ancestral funeral rites apparently is, that, of the two great classes of disease-causing spirits, the house-spirit or *gharchebhut* and the outside-spirit or *báhirchebhut*, in early times the house-spirit was most feared because he was always at hand, and, in most cases, had grounds for being angry. In the practice of mourners bathing in a spirit-scaring stream, as in other details, the chief object of early funeral rites seems to have been to drive the spirit of the dreaded dead from the house and out of any relation whom it had begun to haunt. When the present later and kindlier funeral ideas, whose theory is that the object of funeral rites is to help the loved dead to heaven, took the place of the earlier dead-scaring ideas, the old practice of getting rid of a haunting spirit by the chief mourner bathing in a healing or spirit-scaring stream was continued under the priestly adaptation that the bathing of mourners in sacred pools helps the loved dead on their way to heaven. Similarly, the practice of throwing the bones and ashes of the dead into water seems to have lasted from early times because priestly ingenuity was able to adapt the old practice to new and higher ideas. As water scares spirits, spirits cannot cross water. The spirit, or at least one and the strongest of the spirits, of the dreaded dead, which remains in the bones and ashes, if the bones and ashes in which it lives are thrown into water cannot come back: still less can it come back if the ashes or bones are thrown into a spirit-destroying pool. This seems the basis of the present Hindu practice of throwing the bones and the ashes of the dead into water, or better into the sea, or still better into a holy stream or spring. The present higher and kindlier ideas of the dead have been reconciled to the old spirit-scaring practice by the priestly explanation, that by the way of holy water the spirit of the loved dead passes easily to heaven.

Chapter XIV. Places.

SADALGI. *Sugar-making.*

1872 a population of 6383 and in 1881 of 7240. A weekly market is held on Tuesdays when grain chiefly is sold. Coarse waistcloths blankets and women's robes are woven, but the chief industry in the town and neighbourhood is sugar-making. Sugarcane juice is mixed with milk-bush ashes which contain potash and boiled till it turns into liquid molasses. The liquid molasses is then stored in an earthen pot and from this pot it is thrown into a large cloth-lined bamboo basket placed on logs of wood about five inches from the floor. The basket is covered about an inch thick with a layer of the *havasi* waterweed and carefully closed with planks or mats. About a foot from the basket a pit about three feet deep and about six feet round is dug and plastered to receive the treacle as it drops from the basket. Some time, usually a week, is allowed for the liquid to crystallize at the end of which the crystallized part is removed. The basket is again covered as before and allowed to stand another week for further crystallization. The process is repeated until the whole crystallizable part of the liquid is collected. The crystallized sugar is then spread upon a cloth and finely powdered. The treacle is removed from the pit as it fills and is stored in large pots, to be used in making country liquor.

SAMPGAON.

Sampgaon, 15° 36′ north latitude and 74° 50′ east longitude, about eighteen miles south-east of Belgaum, is the head-quarters of a sub-division, with in 1872 a population of 3678 and in 1881 of 3629. Besides the sub-divisional revenue and police offices Sampgaon has a post office, a library, two schools one of them for girls, and an old mosque. A weekly market is held on Sundays when cattle, cloth, cotton, and grain are sold. The village has also a few looms. A fair in honour of Basava and Dyámava, attended by about 5000 people, is held once in ten or twelve years. The old mosque though small and low-roofed is a beautiful building well proportioned and pleasing. Over the prayer niche or *mehráb* three verses from the Kurán are inscribed.[1] The earliest mention of Sampgaon is in 1683 when Aurangzeb's son Prince Muhammad Muazzam is mentioned as besieging the fort of Sampgaon and taking it after a gallant attack of two days.[2] Towards the end of the seventeenth century the founder of the Kittur Desái family, who came into the district with the Bijápur army, settled at Sampgaon.[3] Sampgaon lapsed to Government after the Kittur outbreak of 1824. In the Sángoli Ráyappa outbreak of 1829 the Sampgaon mámlatdár's office was burnt and the records were destroyed.[4]

SANKESHVAR.

Sankeshvar, more correctly Shankheshvar or the Conch-god, about eight miles north-west of Hukeri, is one of the richest villages in the Chikodi sub-division, with in 1872 a population of 8905 and in 1881 of 8106. The village has a large traffic with fifty traders, who export cotton to Chiplun and Vengurla and import dry cocoanuts, dates, spices, and curry-stuff.[5] The only industry is the weaving of waistcloths, women's robes, and blankets. A weekly

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[1] The three verses are Surah LXI. 13, XII. 64, and VI. 161. Professor H. Blochmann in Ind. Ant. IV. 6. [2] Kháfi Khán in Elliot and Dowson, VII. 314.
[3] See above p. 377. [4] Stokes' Belgaum, 83. [5] See above p. 313.

market is held on Fridays when grain, copper, ironware, vegetables, cotton, yarn, blankets, waistcloths, and women's robes are bought and sold. The village has a post office, three schools two of them private, an old temple, and a monastery. The temple of Shánkarling, which is said to have been built by Jakhanáchárya, is eighty-two feet long and forty-eight feet broad. It has three inscriptions one of them of the seventeenth Ratta chieftain Kártavirya IV. (1199-1218) and bearing dates 1199 and 1202 (*S.* 1121 and 1124). A yearly fair in honour of the god lasting for three days is held on *Maháshivrátri* the thirteenth of the dark half of *Mágh* or February-March, and is attended by two to three thousand people. The monastery or *math* of the Sankeshvar Svámi is a large building about two acres in circumference. The chief gate faces north, and, by the south gate, flows a rivulet called the Kashmal Hiranikeshi. A sacrifice chamber or *yajnamantap* with room for 1000 persons is built on the bank of the rivulet. The present *svámi* is the twelfth in succession and was chosen by the late *svámi* as his favourite disciple. The devotees of the *svámi* are Bráhmans, Rajputs, Maráthás, Shimpis, Pánchals, and Gábits, and his jurisdiction extends from the Malprabha to the Himálayas (?) and from the Nizám's territories to the Konkan coast. Besides tribute from disciples and re-admission fines paid by excommunicated followers, the monastery enjoys a yearly revenue of about £3000 (Rs. 30,000) from thirty *inám* villages.[1] As this large income hardly suffices to maintain the monastery, and feed every year 10,000 Bráhmans in the holy month of *Shrávan* or July-August, the *svámi* is generally on tour levying contributions from his followers. According to the local account Shankaráchárya (about A.D. 800), the great apostle of the Smárt or Vedánt sect of Shaivism, had four disciples one of whom Vishvarupáchárya was stationed at the great Shringeri monastery in West Maisur. Shankarbhárati or Devgosávi a successor of Vishvarupáchárya left Shringeri about 1570 on a pilgrimage to Benares.[2] From Benares he desired to visit the Himálayan cave of Govindbhágvat-pujya-pádáchárya the teacher of the great Shankaráchárya. He left his followers at the cave entrance, and told them that if he did not return by a certain day they were to choose one of their number as their spiritual head or *guru* and to return to Shringeri. As the day passed with no sign of Shankarbhárati, his followers started for Maisur and chose one of their number to be teacher or *guru*. They came to Kudálgi at the holy meeting of the Tung and Bhadra, about thirty miles south of Harihar, and stopped there for a few days when Shankarbhárati returned and joined them. He meant to go to Shringeri but the head at Shringeri did not allow him to enter as he had brought with him a second head whose election during the lifetime of the first was contrary to the custom of the monastery. The people of Shringeri

[1] Fifteen of these villages are in Kolhápur, five in Belgaum, three in the Nizám's territory, two each in the Patvardhan estate, Sátára, and Sávantvádi, and one in Bijápur.

[2] Neither Vishvarupáchárya nor Shankarbhárati appears in the list of the Shringeri Gurus published by Mr. Rice (Mysore and Coorg, I. 380). The list has a Shankaránand Bhárati who was consecrated in 1428 and died in 1454.

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SANKESHVAR.

sided with the head of the monastery and Shankarbhárati was not allowed to enter the town. He started a monastery at Kudálgi and established his new head in it putting him in possession of several villages he had acquired in the Nizám's territories. Shankarbhárati again started for Benares and on his way visited the temple of the goddess Haridradevi in Vallabhgad fort two miles north of Sankeshvar. The goddess is said to have desired the *svámi* to go and worship Shankarling at Sankeshvar. The *svámi* began to worship the god after his daily bath in a sacred pool called Shuklatirth in the Kashmal Hiranikeshi rivulet and continued his worship. Randulkhán (1569-1615), an officer of Hajrat Ibráhim Yedal a minister of the Bijápur king was so pleased with the *svámi's* devotion that he granted him some villages which enabled the *svámi* to open two more monasteries at Kolhápur and at Sankeshvar. The third *svámi* after Shankarbhárati acquired some further villages from a Kolhápur chief about 1670 and additions to the *inám* continued till 1838. The number of villages at present enjoyed as *inám* by the monastery is thirty yielding a yearly revenue of £3000 (Rs. 30,000).[1]

The earliest known mention of Sankeshvar is in 1488 when Bahádur Giláni, the Bahmani governor of the Konkan, broke into rebellion, took Belgaum and Goa, and established his head-quarters at Sankeshvar. Máhmud II., the fourteenth Bahmani king (1482-1518), came to punish the rebel, and from Jamkhandi passed to Sankeshvar whose fortifications were unfinished and which submitted to him in three days. In 1659 Sankeshvar fell to Shiváji as part of the Kolhápur district.[2] In February 1834, when the late Dr. J. Wilson was at Sankeshvar on a missionary tour, he saw the yearly fair which was attended by about 10,000 people and the great car of the god forty-five feet high was dragged a few yards. Among the commodities for sale, copper-ware, especially household images, was most in demand.[3]

SAPTASÁGAR.

Saptasa'gar, on the south or right bank of the Krishna about twelve miles south-west of Athni, is a small village of great local holiness, with in 1881 a population of 1655. It is the local belief that at this village the water of the seven Puránik seas or *ságars* brought by the seven great seers was mixed with the water of the Krishna. This is said to have given the village its name and bathing here in the Krishna is regarded as very purifying.[4] The village has a Government Kánarese school.

SAUNDATTI.

Saundatti, 15° 46′ north latitude and 75° 11′ east longitude, about forty miles south-east of Belgaum, is a municipal town, the head-quarters of the Parasgad subdivision, with in 1881 a population of 7133. The 1872 census showed a population of 8180 of whom 7298 were Hindus and 882 Musalmáns. The 1881 census showed

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[1] Ráv Bahádur Gurshidapa Virbasapa. [2] Stokes' Belgaum, 41.

[3] Oriental Christian Spectator, V. 143.

[4] The village is also called Sarpságar from a story that the Puránik king Janmejaya performed here a serpent or *sarp* sacrifice for the absolution of his ancestors. The sacrifice is said to have been performed on the bank of the Krishna and a little digging still discovers ashes.

7133 or a fall of 1047 probably due to the 1876-77 famine. Of the 1881 total, 6443 were Hindus and 690 Musalmáns. Besides the revenue and police offices of the Parasgad sub-division Saundatti has a municipality, dispensary, sub-judge's court, post office, a collector's bungalow, two schools four old temples and a ruined fort. The municipality, which was established in 1876, had in 1882-83 an income of £269 (Rs. 2690) and an expenditure of £505 (Rs. 5050). The income is chiefly derived from octroi, a house tax, and a grant-in-aid from provincial or local funds, and the chief items of expenditure are public health and works. The water-supply of the town is poor, consisting of two wells with steps and seventy-three wells without steps. Of the step wells one gives good drinking water and the other is used for watering cattle. Of the drawing wells only eleven contain wholesome water fit for drinking. During the year 1882-83 the municipality spent about £200 (Rs. 2000) in building a stone and cement well called the Hanamgiri well with four pulleys for drawing water. The dispensary was established in 1875. In 1882 it treated 1972 out-patients at a cost of £121 2*s*. (Rs. 1211). Of the two schools one is an anglo-vernacular school for boys and the other a Kánarese girls' school. A weekly market is held on Wednesdays when cloth, cotton, oil, salt, and spices are sold. About fourteen families live by weaving. The town has four old temples of Ankusheshvar, Purandareshvar, and Shankarlingdev, and a Jain temple all plain, ruinous, and in no way remarkable.

Inscriptions.

Saundatti has six inscribed tablets with inscriptions of Ratta chiefs varying in date from 875 to 1229. The first inscription is on a stone slab built into the wall to the left of the Jain temple. The emblems at the top of the stone are a seated figure of Jinendra in the middle, on its right a crooked knife with a cow and a calf beyond it, and on its left the sun with the moon above it. The inscription is in fifty-three lines of large and slanting Old Kánarese characters and records distinct grants made by three Ratta chiefs of Saundatti and Belgaum. It mentions two Jain temples built in Saundatti, called Sugandhvarti in the inscription, by Prithvirám the first, and Sena I. the seventh, Ratta chiefs; and gives a rather confused list of six or seven grants of land made by some of the Ratta chiefs and one in 1097 by the great Western Chálukya king Vikramáditya VI. Three of the grants are made to Jain temples and four to the preceptors of the donors and two of them are dated 875 and 1097. The inscription gives the Ráshtrakuta king Krishna (875-911) as the overlord of Prithvirám, and mentions near Sugandhvarti the river Malhári apparently the Malprabha. The second inscription is on a stone slab built into the right wall of the same Jain temple. The emblems at the top of the stone are in the middle a seated Jina with two half figures, a Yaksha and Yakshini above fanning him with brushes of peacock's feathers, to the right a cow and calf with the sun above them, and to the left a seated figure with the moon above it. The inscription is in fifty-one lines in the Old Kánarese character and is dated 981. It records, after much praise of the Kandur Jain sect and its preceptors, a grant of 150 *mattars* of land by the fourth Ratta chief Shánta to a Jain

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SAUNDATTI. *Inscriptions.*

temple that he had built at Saundatti and an equal grant to the same temple by his wife Nijikabbe or Nijiyabbe. In the beginning the inscription records the grant of a measured portion that had been set apart for the temple of the Ratta Jina. The grant is said to have been made with the consent of certain husbandmen, and a further gift is recorded of one *mána*[1] of oil on each oil-mill for the lamp of the god at the festival of Dipávali.[2] The third inscription dated 1048 is on a broken tablet in the temple of Ankusheshvar.[3] The fourth inscription is an Old Kánarese inscription on a stone slab built into the wall in the interior of the temple of Ankusheshvar. The floor of the temple is below the level of the ground, the door is the only means of lighting the interior and the inscription is so placed that the light admitted by the door does not fall upon it. The inscription is much injured. It is in two parts. The first part gives the genealogy of the Ratta chief Anka as the subordinate of the Western Chálukya king Trailokyamalladev (1042-1068) and records a grant made by him at his capital of Sugandhvarti in 1049. The second part records a grant made by the princess Bhágaldevi and her husband the eleventh Ratta chief Kártavirya II. (1088-1096) in 1088. The fifth inscription is on a stone, now in the mámlatdár's office, which was dug out of the courtyard in front of the same Jain temple. The stone is a fragment on which thirty-three lines are preserved. The emblems at the top of the stone are in the middle a seated Jinendra, on its right a seated figure with the sun above it, and on its left a cow and calf with the moon above them. The inscription gives the genealogy of the ninth Ratta chief Kártavirya II. who is mentioned as subordinate to the Western Chálukya king Someshvar II. (1077-1084).[4] Inscription six is on a stone tablet which used to stand in one of the chief streets of Saundátti but is now kept in the mámlatdár's office. The emblems at the top of the stone are a *ling* in the middle, to the right of the *ling* an officiating priest with beyond him a seated figure and above them the sun, and to the left a cow with beyond it a crooked knife and above them the moon. The inscription is in Old Kánarese in ninety-three lines of small and very finely engraved characters, an exceptionally good specimen of inscription sculpture. The inscription begins with the mention of the eleventh Ratta chief Lakshman or Lakshmidev I. of the Ráshtrakuta race, the supreme lord of the Kundi district in the Kuntal country, and carries the Ratta genealogy to the last Ratta chief Lakshmidev II. The circle of villages known as the Sugandhvarti Twelve was administered by Munichandradev the royal spiritual preceptor of the Ratta chiefs assisted by three counsellors, one of whom was a local chief named Mallikárjun. In giving the genealogy of Mallikárjun the inscription mentions two local families, the chiefs of Banihatti near Jamkhandi, and the chiefs of Kolár the modern Korti Kolhár on the Krishna about thirty miles south of Bijápur. Mallikárjun of Banihatti married Gauri the heir apparent of the Kolár chiefship. Their son Keshiráj

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[1] A *mána* is an oil measure equal to 2 lbs. (4 *shers*). Mr. J. F. Fleet, C.S., C.I.E.
[2] Jour. B. B. R. A. S. X. 171-172, 208-212. [3] Dr. Burgess' Antiquarian Lists, 46.
[4] Jour. Bom. Br. Roy. As. Society, X. 213.

combined the two chiefships, Mallikárjun, as is mentioned above, serving as one of the Saundatti counsellors. The inscription goes on to record how Keshiráj, having three times visited and vowed strict vows at the *ling* shrine of the god Mallikárjun at Shrishail in Telingana, brought back with him a *ling* made out of the rock of the sacred hill, and set it up in a temple of Mallikárjundev or Mallináthdev which he built in the name of his father near the Nágarkere pond outside the city of Saundatti. The inscription notices the appointment of a high priest of the temple, and records various grants of lands and tithes made to the temple in 1229-30 (*Shak* 1151 *Sarvadhári samvatsar*) by order of the spiritual preceptor Munichandradev while the great chieftain king Lakshmidev was ruling at his capital of Venugrám or Belgaum.[1]

Fort.

The fort is to the west of the town on a small isolated hillock. The top of the hillock is irregular and occupied by the interior of the fort. The sides are rocky and covered with a dense growth of prickly pear. Up to the chief gateway on the east the ascent is not very steep and a roadway has been made; but inside the gateway the ascent is rather steep up some twenty-five or thirty steps. The walls with a greatest height of sixty feet are strongly built of large hewn stones and have eight bastions. The fort, which is about 325 feet from north to south and 450 feet from east to west, has a chief gateway on the east and two posterns or sallyports on the north and south. On the higher part of the fort is a modern temple of Hanumán and just below it on the south is a stand apparently meant for a beacon fire. Inside the fort is a masonry pond and a building which has been adapted as a collector's bungalow. On a clear day Yellurgad fort near Belgaum thirty-eight miles to the west of Saundatti can be seen from the ramparts and even signals can be interchanged. In 1827 a committee of inspection described the fort as a tolerably regular nine-sided polygon on a small hill very easy of ascent. The rampart was well revetted and varied in height from twelve to thirty feet and had corner towers for flank defences. There was something like a raised mound or faussebraye in front of part of the wall about six feet high and faced with loopholes but much out of repair. The ditch with a depth of about nine feet was very imperfect and irregular. Within the fort was a small square work with corner towers. It had no ditch and was much out of repair. The water-supply was from a large well of excellent water. A second committee of inspection in 1842 described it as a very compact and well built little fort on a small rising ground about 600 feet west of the town. The fort was eight-sided, about 300 feet in diameter, and surrounded by a ditch. The defences consisted of eight circular stone built bastions varying from forty to seventy-five feet in height and capable of holding ordnance. The bastions on each side of the gate were extremely well built. The curtains joining the bastions were about 120 feet long, well built of stone and varying in height from twenty-four to sixty feet. The ramparts were narrow parapets of stone, loopholed, and in good order: except the north-east face,

[1] A photograph of the stone is given in Plate XXVII. of Mr. Hope's Series (1866) for the Architectural Committee of Western India.

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SAUNDATTI. *Fort.*

where it was imperfect, a narrow space or berm from fifteen to forty-five feet wide went round the foot of the works. At the edge of the berm, twenty feet above the ditch, was a raised mound or fausse-braye a good deal injured but in excellent order on the west front. The ditch was twenty-five feet deep but not regular and forty feet broad. On the west face the ditch was partly cut out of the rock forming a good natural escarp and counterscarp; where there was no rock the ditch was faced or revetted with stone. The earth slope or glacis was formed by the natural slope of the hill which was rather steep on the north. The entrance to the fort was on the east front, the road to it being well commanded and flanked from the fort. Of its two gates the inner was large and strong. It was covered by a semicircular work with ramparts parapets and loopholes. The outer gate passing through this work on the left hand was strong and was commanded from the bastions. There was a third ruined gateway. Inside the fort was a square work well built of stone and enclosing a temple. It was a work built for defence with two bastions on the west front and ramparts which formed the roof of a corridor supported inside on stone pillars all round. The parapets were small of stone work and loopholed. The entrance to this inner work was up a flight of steps through a simple well commanded door. The water supply was abundant from a small pond which never failed, and another on the north outside the works. This pond was surrounded by a high wall entered from the fort by a small door which could easily be blocked by the garrison. The committee remarked that it was a very compact and well built little fort but too small for a large garrison. It was exceedingly well suited for an office or *kacheri* as it had a good house which formerly belonged to the *desái*.

History.

Saundatti, called Sugandhavarti Savandhavatti and Savadhavatti, or the Fragrant City, in inscriptions varying from the ninth to the thirteenth century, was the head-quarters of a petty division of twelve villages under the Kundi district called the Sugandhavarti Twelve, and, until about 1210 when Belgaum took its place, was a capital of the Ratta chiefs of Saundatti and Belgaum (850-1250). Inscriptions found in Saundatti show that two Jain temples were built in Saundatti by two Ratta chiefs in 876 and 981, and about 1230 a Shaivite temple of Mallikárjun by Keshiráj a local chief of Kolhár in Bijápur in memory of his father Mallikárjun who served as a councillor to the Saundatti governor of the Ratta kings who had then transferred their capital to Belgaum. The temple was built on the bank of a large pond called Nágarkere outside the city. Keshiráj is also described as having built the pond and planted a grove round it. The list of tithes presented to the god by three guilds and others of the town show that Saundatti was then a rich place with considerable trade.[1]

[1] The tithes granted are one hundred betel leaves on each beast-load of betel leaves and fifty leaves on each head-load; a spoonful on each grain sold in each rice shop; two betelnuts on each shop; one spoonful of green ginger molasses and turmeric from each grocer's shop; a handful of cotton from each cotton-dealer; a ladleful of oil from each oil-mill; a clay pot from every potter's kiln; two bundles on every cart-load of vegetables, and four bundles on each beast-load. Jour. B. B. R. A. Soc. X. 283-284.

In 1730 Saundatti, with other Dhárwár villages, was granted to the Návalgund *desái* by the Sávanur Nawáb;[1] and in 1734 the *desái* built the fort of Saundatti.[2] In the campaign against the freebooter Dhundia General Wellesley was at Saundatti from the 1st to the 3rd of August 1800.[3]

SAVDI.

Savdi, on the Krishna about ten miles south-east of Athni, is a large village with in 1872 a population of 2979 and in 1881 of 2634. About a mile south of the village, on the north bank of the Krishna, in a shady mango and tamarind grove, is the tomb of a Musalmán saint where a yearly fair is held in *Chaitra* or March-April. The village has a Government school.

SENDUR HILL.

Sendur, or **Ra'suba'i Hill,** about 670 feet above the plain lies about five miles south-west of Nipáni. It is a round hill partly covered with trees and brushwood and ending in a conical peak. A pass across the hill which is seldom used for traffic leads to Ajre village in Kolhápur. On the hill is a spring and a temple dedicated to the goddess Rásubái. Rice, wheat, and Indian millet are grown on the hill sides by Lingáyats and Maráthás who live in two villages on the hill containing a population of about 2500. The hill is not used as a health resort, but people from the neighbouring villages sometimes go to it for its spring and temple. Wolves and jackals infest the hill.

SHAMSHERGAD FORT.

Shamshergad Fort is on a hill about 1800 feet above the plain in the lands of Nandgad village about seven miles south of Khánápur. The hill is isolated, and has rocky partly wooded sides and a flat top. An easy ascent by a footpath leads to the fortified top. The fort (1980′ × 900′) has walls of stone and earth, one gateway, and one sallyport. The interior of the fort is full of brushwood and has a well without water.

SHEDBAL.

Shedbal, about twenty miles west of Athni, is a large village with in 1872 a population of 3833 and in 1881 of 3065 chiefly Jains. When (1889) the West Deccan Railway is finished Shedbal will have a third class station 169 miles south-east of Poona and seventy-three miles north-east of Belgaum. The village is chiefly remarkable for an old temple of Basav with a Siláhára inscription dated 1156 (*S.* 1078). The temple has three images in a row in the temple and a *ling*. A large lamp-pillar stands in front of the temple so placed that when lamps are lit on it, the light falls only on the *ling* and the middle Basav image and not on the two side images. A yearly fair is held in honour of Basav on *Maháshivrátri* in February-March, attended by about 2000 people. The village has a Kánarese school.

SHURPÁLI.

Shurpa'li, or **Marnur,** on the Krishna, about twenty miles south-east of Athni, is a large village with in 1872 a population of 2124 and in 1881 of 1448. The village is regarded as the Benares of the neighbourhood and a banian tree on the Krishna not far from

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[1] Stokes' Belgaum, 62. [2] Stokes' Belgaum, 62.
[3] Nine of General Wellesley's Despatches, Nos. 514 to 522, are dated Soondooty 1st to 3rd August 1800. Supplementary Despatches, II. 83-90.

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the village is said to have grown from a tear shed by Parshurám. Under the tree is a temple of Narsimh in honour of whom a yearly fair attended by about 1000 Bráhmans and lasting for two days is held in *Vaishákh* or May-June. The Bráhmans who attend the fair are fed on the second day by twenty-three Bráhmans of the village who hold it in *inám* from a Musalmán chief. There is a Kánarese school.

SOGAL.

Sogal village, about twelve miles north-west of Saundatti, lies at the foot of a quartzite scarp below a picturesque waterfall on the Malprábha. The stream rises in the valley above Sogal and runs south-west through a dip in a ridge of quartzite rock. Close to Sogal it takes a clear leap over a semicircular cliff fifty to sixty feet high. Above the chief fall is a pretty spot with two smaller falls, an old temple and a grove.[1]

Malprabha Gorge or Naul Tirth.

Nine miles south-east of Sogal is the Naul Tirth or Peacock's Pool, a beautiful gorge through which the Malprabha enters the Kaládgi basin. The local story of the name is that a peacock hardpressed by pursuers and too weary to fly over the chain of hills which rise to the north of the gorge, rested on a large rock, and called piteously. The river heard its cry, clove the hills, and the peacock escaped. Ever since the waters have kept to the new passage. The gorge forms a true Mexican canon or river chasm, with cliffs so close to the river bed that without climbing them it is almost impossible to pass from end to end of the gorge.[2] In the upper or south-western half the cliffs are about 300 feet high, and the river bed is hardly fifty feet wide. Even in moderate floods the water fills its narrow bed from wall to wall, and during heavy floods, it rises thirty to fifty feet in the gorge, in its rush bearing along stones and rocks whose furious swirl has worn great holes in the rock which, as at Gokák, are sacred bathing places. In its lower or north half the gorge widens and the walls lose height till the quartzite beds sink into a flat which stretches far to the north-east. Near the top of the lower or north half of the gorge, a remarkable detached rock stands below the left bank on a steep slope above the present water level. This rock has kept its place while the upper and lower parts of the beds to which it belonged have slid into the torrent and been swept away. There is nothing to show that the river water ever reached this rock. If the water reached the rock it must have been ponded into a lake stretching miles behind the head of the gorge and of such a lake no trace is left. In the bed of the river, within water reach the hard quartzites are so highly polished that at times walking is dangerous. In most places the polished surface is covered with a thin film of dark grayish black in contrast to the beautiful pale red and pink of the unstained quartz. At the narrowest part of the gorge the fairweather flow is only twenty feet wide, 127 feet above the bed the width from cliff to cliff is only 264 feet, and at 200 feet the width is only 500 feet. At[3] the mouth of the gorge at sixty feet above the fair weather water level, the width

[1] Foote in Geological Memoirs, XII. Part I. 98-101. [2] Mr. R. B. Joyner, C.E.
[3] Measurements taken by Mr. R. B. Joyner, C.E.

is about 200 feet, and at the foot of the steep sides the width of the river is seventy feet. At this spot is a pool whose depth varies from thirty-six feet in the dry weather to seventy-four feet in the great flood of July 1882 when the river rose thirty-eight feet.

SOMESHVAR HILL.

Someshvar Hill, about 350 feet above the plain, lies about thirteen miles north-west of Saundatti. It is a steep hill covered with poor trees and has a flat uncultivated top. A footpath leads from Sogal three miles to the south to Murgod three miles to the west, but it is not used for traffic. A large spring and a temple of Someshvar with a yearly fair on *Mahashivrátri* in February-March are the only objects of interest on the hill.

SUTGATTI.

Sutgatti, fourteen miles north of Belgaum and the first stage on the Poona road, has a travellers' bungalow and two very large Indian fig trees. The first near the travellers' bungalow has a stem forming a wall of timber extending forty feet. The tree rises to a great height and the branches spread out 100 feet round the trunk. The other tree is a mile from the bungalow, and though not very high covers a larger surface of ground.[1]

TALVÁRKOP.

Talva'rkop, an uninhabited village on the Malprabha about twelve miles north-east of Khánápur, has a small but old temple of Shankarling in the river-bed said to have been built by Jakhanáchárya. The neighbourhood of the temple is called Bilva Kshetra or the Bel Holy Bathingplace, and people come here every Monday for a purifying bath.

TANGDI.

Tangdi village, six miles east of Athni, has an exorcist who cures snake-bites. According to the exorcist, after a snake-bite the patient should take the name of the saint Adigudi Imám Sáheb, and closing his eyes tie a thread round his neck. He should then be taken to the exorcist who repeats some charms and drives out of the patient the spirit of the serpent.[2]

TÁVANDI.

Ta'vandi a small village of 441 people on the Belgaum-Kolhápur road about fifteen miles south-west of Chikodi, has on a neighbouring hill a small temple of Bharmapa said to be a Jain god. A yearly fair attended by about 1000 persons chiefly Jains is held in honour of the god in *Kártik* or October-November.

VAKKUND.

Vakkund village, twelve miles south-east of Sampgaon with in 1881 a population of 428, has a fine old Jakhanáchárya temple still in good repair. The beautiful perforated stone work of this temple and the remains of other temples are objects of great interest. The village still has some clever workers in stone.

VALLABHGAD FORT.

Vallabhgad, or Hargápur, about fifteen miles south-west of Chikodi, is an isolated hill about 300 feet above the plain. The top has a nearly round fort (275′ × 200′) with, in places, a natural wall of rock and in others artificially built walls of stone and earth. The wall has given way in many places and the fort is much out of repair. It has two ruined gateways, four springs, and a well. The north

[1] Murray's Bombay Handbook, 236.

[2] The art of curing snake-bite, according to the exorcist, could be learnt only by those who without fear or harm can vomit five times and re-eat as many times what they have vomited.

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VALLABHGAD FORT.

side of the hill is cultivated with millet by poor Maráthás and Lingáyats and on the east and west slopes is a village with three hamlets and a population of 1200 chiefly Lingáyats, Maráthás, and Musalmáns. Jackals infest the hill. In 1842 a committee of inspection described Vallabhgad as a small fort about 300 feet above the plain. The fort was triangular with two sides each about 650 feet long and a third or south side of about 400 feet. The fort was built on a natural scarp varying in height from twenty to thirty feet except on the south front where the gate was placed. The defences consisted of stone walls with parapets varying in height externally from twenty-four to thirty feet but of very little height within, the ground being on nearly the same level with the parapets. The entrance was on the south front by two gateways. There was only one gate which was placed between the two gateways and was of fair strength. The water-supply from a deep spring was very scanty. Two small cavaliers in bad order were the only remains of artillery. On the east and west slopes of the hill close to the works were small villages. Vallabhgad was among the ten Belgaum forts which Shiváji held at the time of his death in 1680.[1] In 1786 the Nesargi chief rebelled against his overlord of Kolhápur and deprived him of Vallabhgad, Gandharvgad, and Bhimgad, but in 1787 he was put down, his army was dispersed, and the forts retaken by Kolhápur.[2] In 1796 while Parshurám Bháu was at Poona his old enemy the Kolhápur chief took the fort of Vallabhgad.[3]

YAMKANMARDI.

Yamkanmardi, about twenty miles south of Chikodi and about eight miles south-west of Hukeri, is a municipal town with in 1872 a population of 5296 and in 1881 of 4491. The town is said to have been founded about 1780 by Virpan Ambáji a Kolhápur mámlatdár. It has about 300 looms making waistcloths, women's robes, and blankets. A weekly market is held on Tuesdays, when dry cocoanuts, dates, gram, wheat, and cloth are chiefly sold. The municipality was established in 1854. In 1882-83 it had an income of £150 (Rs. 1505) and an expenditure of £109 (Rs. 1090). The income was chiefly raised from a house tax, and the chief items of expenditure were conservancy and road repairs. Besides the municipality the town has a post office, a Kánarese school, and a ruined fort.

Fort.

In 1827 a number of Kolhápur freebooters took refuge in the fort and Colonel Welsh of the Doab Field Force with a company of H. M.'s 41st Regiment, a company of the Bombay European Regiment, a troop of Horse Artillery, two squadrons of Native Cavalry, and two hundred men from each of the native corps under the command of Major Henry proceeded to the spot. The town was large and contained many excellent houses. The fort or *ghadi* was a very strong place with six bastions two of them very large. One of these two bastions commanded the rest of the works, and was capable of containing a garrison of about 200 men, who could drive any enemy out of any part of the

[1] Shiváji's Bakhar. [2] Stokes' Belgaum, 59. [3] Stokes' Belgaum, 61.

interior. Round the fort was a deep and dry ditch through which a passage with two gateways led into the fort. Inside was the house of the commandant and a pond of good water. After some deliberation and a show of resistance the garrison came out with their arms.[1]

YÁDVÁD.

Ya'dva'd, twenty-five miles east of Gokák, is the second town in the Gokák sub-division. In 1695 the Italian traveller Gemelli Careri stopped at what he calls Edour on his way from Goa to the Moghal camp at Galgale about fifteen miles north of Kaládgi. He found it the largest city he had seen since he left Goa, but then visited with a plague. It had two enclosures. Within the first enclosure was an ill-built stone fort and a market, and within the second enclosure a garrisoned fort with mud and straw houses about it. All traders from the south bound for the Moghal camp at Galgale halted at Yádvád. Returning to Goa Careri stopped at Yádvád and was disappointed not to find any ox caravans or Christians on their way to Goa.[2] In 1746 Majid Khán the Savanur Nawáb, unable to face a Marátha army, had to give up Yádvád among other districts.[3] In 1764 the Yádvád *pránt* formed part of a military grant or *sarinjám* from the Peshwa to the Miraj Patvardhans. In a revenue statement of about 1790, prepared from Marátha records, Yádwari appears as the head of a *pargana* in the Torgal *sarkár* yielding a revenue of £4600 (Rs. 46,000).[4] Yádvád lapsed to Government on the death without heirs of Parshurám Bháu of Tásgaon in 1849.[5] In 1853 Yádvád had a cotton and mixed silk and cotton industry supporting about 400 people.[6] As it contained a large number of the artisan and labouring classes Yádvád suffered much during the famine of 1876-78.[7]

YEDUR.

Yedur, or Edur, about twelve miles north-east of Chikodi is a large village on the Krishna, with in 1872 a population of 2592 and in 1881 of 2192. The village has a modern temple of Virbhadra (145′ × 145′) on an old foundation. About 1830 additions were made to the building, and a rest-house was attached by one Annáji Narsinh Deshpánde of Páchhápur. Two inscriptions in the temple, dated *Shak* 1752 (A.D. 1830) and *Shak* 1758 (A.D. 1836), probably record these additions. The revenue of the village, which has been granted for the maintenance of the temple, is managed by the grantees who live in the village. A yearly fair in honour of the god is held on *Mahashivratri* in February-March and lasts for a month. People, chiefly Bráhmans and Lingáyats, come from as far as Poona and Belári, and sweetmeats, iron and copperware, waistcloths, handkerchiefs, and women's robes are sold to the value of about £5000 (Rs. 50,000). Its situation on the Krishna, with a famous temple and a magnificent grove of mangoes and tamarinds, make Yedur a favourite halting place. In

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[1] Welsh's Military Reminiscences, 263-267. Colonel Welsh gives a general view and a ground plan of Yamkanmardi fort.
[2] Churchill's Voyages, IV. 219, 249.
[3] Bom. Gov. Sel. CXII. 208.
[4] Waring's Maráthás, 243.
[5] Survey Superintendent's Letter, 267 of 1853.
[6] Survey Superintendent's Letter, 267 of 1853.
[7] Survey Superintendent's Letter, 47 of 1881.

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1754 Peshwa Báláji Bájiráv halted at Yedur with his army on its way to the Karnátak.[1] In 1790 the British detachment under Captain Little, sent with Parshurám Bháu to oppose Tipu Sultán, encamped at Yedur on the 9th August and crossed the Krishna in bamboo baskets covered with buffalo hides.[2] In his march from Seringapatam to Poona to reinstate Bájiráv, General Wellesley halted for two days at Yedur, or as he calls it Eroor.[3] On the 31st of May 1818 General Munro camped at Yedur on his march to Nipáni.[4]

YELLAMMA'S HILL.

Yellamma's Hill, about five miles south-east of Saundatti and about a mile north of Ugargol village, takes its name from a shrine of the goddess Yellamma which is held in great veneration throughout the Bombay Karnátak, and is visited yearly by about one hundred thousand pilgrims. The shrine is built in the bed of the Sarasvati a small stream which runs north from the hill into the Malprabha. The

Temple.

temple stands in the middle of a courtyard surrounded by arcades of pointed arches. In the west gate are some pillars like those in the Jain temple in Belgaum fort, and, on the base of one, is a short Kánarese inscription covered with whitewash. The inscription is dated 1514 (*Shak* 1436, *Bháva samvatsar*), and records the finishing of an upper storey over the stone *mantapa* of the west door which Bommappa Náyak of Bági or Ráybág (the Náyaka) of the great king the brave Shri Krishna (1508-1529) caused to be built at the feet of the goddess Jattaka-Mahammáye.[5] Though locally said to be about 2000 years old, in its present form the temple, excluding perhaps the sanctuary, appears to have been built within the seventeenth or eighteenth century, and its predecessor does not appear to be older than the thirteenth century. To the north is a small shrine of Ganpati with two rough pillars on one of which is a Kánarese inscription of about eleven lines. In honour of the

Fairs.

goddess fairs are held on the full-moon of *Chaitra* or April-May and on the full-moon of *Márgshirsh* or November-December. The *Chaitra* fair is small attended by from 15,000 to 30,000 pilgrims; but on the *Márgshirsh* fair from 30,000 to 70,000 people assemble from all parts of Belgaum, as well as from Dhárwar, Bijápur, Sátára, Belári, Miraj, Sángli, and Tásgaon. From 1000 to 2000 traders drive a profitable trade in cocoanuts, plantains, sweetmeats, copper and brass vessels, cloth, silk thread, wild ox tails, beads, turmeric, and redpowder or *kunku*. The priests who officiate at the temple and stay on the hill are Lingáyats of forty families divided into eight divisions or *bans*. The turn of each family to officiate comes every fourth day. Except ⅜*d.* (¼ *a.*) a head levied from every pilgrim for the temple use, no fixed fees are paid by pilgrims. Almost every pilgrim gives, in addition to the fee, clothes, cocoanuts, cash, and ornaments. Of these the money

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[1] Stokes' Belgaum, 50.
[2] Memoirs of the Early Life and Services of a Field Officer, 206-207.
[3] Gurwood's Despatches of Wellington (1799-1818), I. 123. [4] Stokes' Belgaum, 78.
[5] Jour. B. B. R. A. S. XII. 343-344. *Mantapa* is an open hall or temporary shed built on festive occasions, or an open temple or halting place for images when carried in procession. A *náyaka* is a military officer with administrative functions. Mr. J. F. Fleet, C.S., C.I.E.

YELLAMMA'S HILL.

contributions, which are estimated to bring in about £1000 (Rs. 10,000) belong to the priests. The clothes and ornaments are presented to the goddess and become temple property, the clothes being sometimes sold for the benefit of the temple or burnt if they are kept long enough to rot. Some of the cash offerings are called *mudupu* or vowed money. This is set apart for feasts and charitable works belonging to the temple and amounts to about £250 (Rs.2500) a year. Nothing is known of the origin of the shrine. Yellamma is said to be the same as Renuka the mother of Parshurám. The old story is told of Renuka's sudden love for a heavenly minstrel, her husband ordering Parshurám to kill his mother for her unchaste desires, Parshurám killing her, and, when desired to ask a boon in reward for his obedience, requesting that his mother might be restored to life. It is said that even after she was restored to life her husband's curse smote her with leprosy, but after long devotion to two seers she was cured. In honour of her cure she is said to have built this temple as this hill was her original abode from which she used to go and bring water from the Malprahári or Malprabha river.

In the early years of British rule the practice of farming the temple revenue from pilgrims and other sources was continued. In 1834 the farm of Yellamma's temple was sold for £570 (Rs. 5700). The three great fair days were (1834) the full-moons of April May and June. Each person coming to the fair paid ⅜*d.* (¼ *a.*), men and women who came stark naked under a vow usually for children or for the cure of skin diseases or to offer prayers paid 1½*d.* (1¼ *a.*) each,[1] and carts coming up the hill paid 2*s.* (Re. 1). Numerous other offerings were made to the goddess, in the shape of clarified butter, clothes, cocoanuts, and ornaments, and the hook-swinging or *shedi* ceremony, at a cost of £1 16*s.* (Rs. 18) to be paid as indulgence to the temple farmer, was a great source of income. The ceremony consisted of swinging round with two hooks fastened through the skin of the back. In 1834 it was performed by 175 persons.[2]

Municipality.

A temporary municipality[3] was established on the hill on the 1st of October 1878 to improve communications, build rest-houses, and carry out sanitary arrangements. In 1882-83 the municipal

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[1] Naked processions have ceased since 1855 and at present (1884) persons under vows to go naked before the goddess apply sandal paste or tie *nim* branches from the shoulder to the knee. People do not go naked before the goddess but walk several times round the temple clad in *nim* leaves and then appear before the goddess in a robe or waistcloth. Barren women offer to the goddess lampstands, silver cradles with golden figures of children, burn camphor on the temple spire, or light a thousand lamps round the temple.

[2] At the April full-moon of 1834, 15,000 people were present at the fair of whom forty-four swung. One of the victims was an old woman of eighty hardly able to stand. It was generally believed that her skin would give way, but she went through her trial well, and expressed a wish to die after the swinging was over. The usual practice was to squeeze lime-juice into the wound and place a leaf on the wound as a plaster. Extract paras 35, 40, 41, and 42 of Mr. S. A. N. Shaw's MS. Report, Chechree, 10th March 1835.

[3] The municipality is within the boundaries of Ugargol village. Its limits are confined to the hills round the temple and to the approaches to them, and do not include the village site of Ugargol.

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income, chiefly derived from farmed tolls on pilgrims and visitors during the fair days, was £471 (Rs. 4714), and the expediture, which was chiefly incurred in making three new roads and in keeping old roads in repair, was £500 (Rs. 5000). The municipality owns three rest-houses, six wells, and two pools.

YELLURGAD FORT.

Yellurgad is a ruined fort at the extreme west end of a high trap ridge about seven miles south-east of Belgaum. The fort is a trigonometrical survey station 3365 feet above sea level and 797 feet above the sill of the chief gate of Belgaum fort. Yellurgad was described in 1827 as a small square hill fort consisting of a stone rampart with round towers on each side, and commanding a good view of the hill slope and of the country round. It was too high for escalade, but was defenceless as its northern walls had fallen. An underground passage in the fort was said to communicate with Belgaum fort. The committee were of opinion that its works were too weak to admit of defence, but, as it might prove a hiding place for thieves, it ought to be destroyed.